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THE LUTHERAN QUARTERLY

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AIMS AND POLICY

I. *Aims:* The aims of this quarterly shall be to provide a forum (1) for the discussion of Christian faith and life on the basis of the Lutheran confession, (2) for the application of the principles of the Lutheran Church to the changing problems of religion and society, (3) for the fostering of world Lutheranism, and (4) for the promotion of understanding between Lutherans and other Christians.

II. *Policy:* The editors will welcome contributions that are likely to be helpful in the furtherance of the aims set forth above. It will be required of such contributions that they be frank and fair in their discussion of moot questions; that they be free from controversial animus; and that their contents be of real scholarly and practical value to the readers. Difference of opinion between contributors, or between a contributor and the editors, does not of itself exclude articles from publication since the editors do not hold themselves responsible for the opinions of contributors.

Johann Sebastian Bach—Citizen of Two Worlds[1]

Hans Besch

GERMANY, and Europe, indeed the whole world, is preparing for a Bach year. It was on the 28 of July, 1750, that the master closed his eyes for ever. An English physician sought toward the last to give him help in the painful disease afflicting his eyes. But medical skill was of no avail—Bach's hour had come. A higher power took the pen from the hand of the master just in that moment when he was intent on fulfilling one of the greatest of his works, the "Art of the Fugue."

After his death the world forgot him. A new age had come. The Enlightenment and Rationalism called forth a new mood in man. It was the dawn of an age of great discoveries. There was a feeling that this was supremely the creative age. As the sciences and technology conquered the world by assault, the cultural achievements of the Middle Ages faded into the background. At such critical points of human history the spirit of man is ever in peril of judging that its time and its productions are the most important and of losing the fruitful contact with the past. Already Johann Christian, the London Bach, could refer to his father as "the old fogy" (*alten Perücke*).

Is not Bach even today for many such an "old fogy"? True, his art has established itself. Whoever has some conception of culture knows what Bach stands for: the power of his thought is more impressive than that of Kant and Hegel; his musical genius is inexhaustive; everything he created is a challenging appeal in the combat against nihilism. Whoever yearns to become human is devoted to the music of Bach. But how few these are! The majority dismiss him as an "old fogy." They sense in Bach something of the atmos-

1 The original article prepared for the *Quarterly* in German has been translated by the Editor.

phere of a museum and they decide that the old pious cantor is no longer at home in our technical, stream-lined world.

The Bach year of 1950 will afford many opportunities for discovering new material. There will be cantatas performed and articles written. One may even turn to more comprehensive works. (*The Bach Reader, A Life of Johann Sebastian Bach in Letters and Documents,* New York 1945, by Hans David and Arthur Mendel is an excellent work.) But on the whole one will be disappointed. A real biography of Bach does not exist. Professor Terry of Aberdeen called his work on Bach a "biography." But even he allows the individual character of the master to blend into the hues of his picture of the historical environment.

There is thus no dearth of books, treatises, articles, historical and esthetical, on Bach. Yet Bach the man, as he really was, remains almost wholly unknown.

It has been a purpose, therefore, of the writer of these lines for over twenty years to try to reach Bach the man by new methods and with the use of both old and new materials. He has succeeded at many points in reaching a new view of Bach and presents here some of these results.

The new Bach portrait does show differences from the accepted one. Hitherto he has been pictured as a somewhat devoted cantor, a loyal father of a family, a constantly obedient and humble subject of his prince, a world renouncing creative artist. This is the Bach of the well known Bach romances, as in Brachvogel's *Friedemann Bach* or in *The Little Chronicle of Anna Magdalena Bach,* written by an English woman and in a few years attaining in a German translation to a sale of 150,000 copies. In truth the picture of Bach in this romantic literature is entirely mistaken. For Bach was a man of the Baroque age. This is a thesis which proves decisive. For it reminds us that the essential characteristic of the baroque is an unwonted dynamical fullness and movement. Whoever has been in a baroque church has sensed it: the extravagance here in space is a passion imbedded in stone, is a fullness and force, is the restlessness of life itself which comes to rest only after it has been subdued by a higher power.

The mood (*lebensgefühl*) of the baroque personality revolved in an ellipse around two poles. The one pole was—fullness of life; the other—death. And those are the two poles also around which the life of Bach moved.

Bach too was a man who enjoyed fullness of life. He was by no means the kind of a world-denying creative cantor the romances make him out to be. "Life is a festival," the people of the baroque claimed. And they sought to make this festival a continuous one, not one that grew dull. Yes, it is true that princes of that age used to sell their dependents to their neighbors who employed them as soldiers. But this brought in money, money which helped them to make of life an uninterrupted festival. Thus one managed to achieve the joy of living, and love for beauty and glamour. With bated breath we stand in awe before the splendor of baroque castles.

It is entirely false to picture Bach as foreign to this joyousness. On the contrary, he took part in it and loved the glory of living. He loved it not only as Martin Luther had taught him when in the explanation of the First Article (of the Creed) he mentioned the body seventeen times and the soul only twice. Bach was a Lutheran. But he was in addition a child of the baroque, as several illustrations will make clear.

If we are trying to discover the mood of a former epoch, we should not be concerned only with the military history of that epoch, or with its politics or its culture. Above all we need to study the cook-books of the period in question. If we want to know how the people of Europe felt in the year 1945 or 1946, we need to read the menu-cards of those years. We have a menu-card from a banquet which the church council of the city of Halle gave on the occasion of the dedication by Bach of a new organ. It reads as follows:

Beef a la mode
Pike with anchovy
Smoked ham
Peas
Potatoes
Spinach
Quarter of roast mutton
Boiled pumpkin
Fritters
Preserved lemon rind
Preserved cherries
Warm asparagus salad
Cabbage-lettuce
Radishes
Fresh butter
Roast veal

For the honorarium he received for his trouble Bach wrote a receipt on this extravagant menu-card. His handwriting makes it clear that not only was there enough to eat that evening—but also plenty to drink. The master's signature reveals the delightful uncertainty of a man who has had too much of a good thing.

In his later years Bach took into his home a cousin, Johann Elias Bach. This cousin was his private secretary and tutor to his children. I have in my possession about 400 pages of photostatic copies of the letters which this Elias wrote during his stay in the house of Johann Sebastian. In one of his letters Johann Elias asks if his mother in Weissenfels would please send another keg of the brandy that Bach liked so well. On one of such errands misfortune evidently befell the one responsible for the delivery, for only one-third of the liquid ware arrived. Probably the cork had come loose on the way and in this way the contents had been lost. On this occasion Bach had made a careful check of the cost of transportation, taxes, etc., and had come to the conclusion that this gift had become too costly, wherefore he asks his relatives please to refrain from further gifts of this sort.

In Leipzig Bach received a monetary fee for each wedding service. He could, however, if he wished take wine instead of money, and this, we know, he sometimes did. Once he received from a well-wisher whom he had befriended a gift of roast venison. In a vivacious letter he thanked for the costly gift and added that he hoped sometime to have the joy of reliving this experience in the presence of the donor.

In this connection we cannot forget Bach's "Coffee-cantata." The master wrote this song of praise to the coffee bean in 1732. There is of course a history back of it. In some regions the drinking of coffee was forbidden by edict of the princes. In Hesse for instance this was the case for more than seventy years. Anyone who reported a secret coffee drinker to the police received as a reward one-fourth of the money paid in penalty. Each century thus has its own spies! The rascal remains the same, only the deceiving cloak changes. We can understand that coffee drinking in Bach's time was a real, almost a political, problem. It is with genuine

humor then that Bach sang about a father, Schlendrian, who did not know what to do with his daughter, Liesgen. She could not stop drinking coffee. The father threatened dire punishment, but Liesgen was not to be moved. Then he made one final attempt—he would get her a husband! Liesgen however secretly spread word around that no one got into her house who wouldn't permit her to drink as much coffee as she pleased. There is in this cantata an entrancing aria, one of the most beautiful Bach wrote,

"Ah, how sweet the coffee tastes
More delightful than a thousand kisses
Better than muscat wine.
Would you refresh my spirit
Ah, then pour me coffee."

The flute which plays the obligato recalls a whole room-full of charming coffee sisters sipping from lovely small coffee cups. Here Bach has been able to crystalize humor and joy of sense.

But more than this. Can we imagine Bach in a footman's attire, or in dress uniform? In Weimar, in the chapel of the duke, he wore the attire of the footman, a sort of hunter's dress; in Leipzig the dress uniform on festival occasions. It was nine o'clock in the evening of October 5, 1734. The newly elected king and his consort had come to Leipzig to celebrate an anniversary. They were the objects here of a reception on a grand scale. Bach was supposed to furnish the festival music of the day. He had been given only three days to compose and rehearse the work. During these three days he created one of the most splendid of secular cantatas, giving evidence again how much the master revelled in the grandeur of the baroque. The evening arrived. 600 students moved in procession with torches on two streets toward the market-place. Four noblemen led the march. They carried on pillows of red velvet the text of Bach's cantata. This was printed on white satin. In the middle of the market-place stood a table, covered with red velvet. On it were silver candle-sticks with candles. The musicians gathered around the table. A ring of soldiers three deep separated the musicians from the crowd. The king and queen sat on a gilded bal-

cony. The nobles handed the cantata to the royal couple. Bach himself, in full dress, stood in the center of the torch-lit scene. He lifted his hand and the sounds reverberated. Clarion notes of the trumpet thundered through five expansive movements of "Praise to thee fortunate one, famed Saxon" (*Preise dich glücklich, gesegnetes Sachsen*). The torches blazed, drifting columns of smoke covered the market-place in ghostly shimmer—the next morning they found Gottfried Reiche, veteran of the city musicians and Bach's best "clarin" player, dead in one of the city lanes. The exertion of putting forth the royal music and the ever increasing smoke from the torches had been his undoing. In the paintings of the great artists of the baroque you always find in a corner the picture of a skull as a reminder of death. So it was here in reality. But of this yet a word later on.

It is important here to stress that Bach, standing in the center of all this splendor, was *Direktor musices*. In a letter to his friend Erdmann in Danzig he even protested that "at first it had not at all seemed proper to him that a musical director (*kapellmeister*) should become a choir conductor" (cantor). All through his life Bach set great value on the title *kapellmeister*. We know how great was his ambition to secure the designation of royal court composer (*königlichen Hofkompositeurs*). It was this title that he requested in a memorial which he presented in Dresden along with his *Kyrie* and *Gloria* of the B-minor mass. This is indeed significant. For if ever baroque pleasures characterized a court it was in Dresden. Here mistresses were in power. The king was surrounded by courtesans, and his illegitimate children were numerous in the realm. All this was no secret. Under these circumstances should not Bach have foregone this worldly honor? Had he been a pietist, he would have done so. But Bach used the title in defending himself against his many enemies. And this brings us to another characteristic of the baroque.

Bach was baroque in his strength and assertiveness. He never quietly "gave in." Whenever it was a question of getting one's rights he was prepared to protect himself. As a young organist he drew his sword on the street against his pupil Geyersbach. He had

called him a "cur" (*Hundsfott*), and Geyersbach resented the insult. In Weimar Bach had an unusually benevolent prince, the duke Wilhelm Ernst. Yet the prince put him in confinement on four weeks' arrest, because Bach had opposed him in a show of insubordination not usual for those times.

But all this was nothing compared to his troubles in Leipzig. Even in his first year of service there he carried on an endless controversy with the university—all over twelve dollars. Bach would not yield. He carried the case to the king. In another exchange with his rector, Ernesti, Bach got in trouble with the church authorities, the city council, and finally the king. He demanded that Ernesti should be made to apologize to him. But Ernesti charged the master with deceit and fraud. As the case was considered in the council Bach lost more and more in favor. It finally came to the point that the mere mention of the name "Bach" created a tense feeling. No one came to his defense, all opposed him. It was proposed to reduce his salary. In the voting all were in favor, raising hands and calling out "just so."

But at no point in the career of Bach is the deep gulf between the master and the town council more evident than in an episode at the end of his life. Bach already sat blind in his darkened house. There came a Herr Harrer to Leipzig from Dresden. He was seeking the position of cantor at St. Thomas. In the record of the session of the council prior to the test performance we read, "Since the demise of Mr. (Monsieur) Seb. Bach was expected within a few days" the trial playing of Herr Harrer for the Leipzig position was held. What were Bach's thoughts as reports of this reached his ears? But after the master had passed to eternity, it was discovered in the accounts of the council that when Bach had entered upon his service, twenty-seven years before, he had been eight weeks late, though at the time he had been paid in full. The amount thus overpaid was deducted from the pension given his widow—after twenty-seven years!

In such a world Bach lived. It helps us to understand why Bach defended his rights. He did so in full self-consciousness. Sometimes he did it without regard to custom or convention. Once

he disturbingly drove a pupil out of the choir in the middle of a service. Once in an examination he tore off his wig and threw it at the organist, with the words, "He would sooner make a cobbler than an organist."

Whenever Bach tore off his wig, it was a symbol of something deeper—it was not only an exposure of the wig! It also revealed the man Bach under the wig. This was a man who loved life, a passionate man of action, a man who finally withdrew and isolated himself from the world, because this world could not measure his greatness. But none of this appears in the picture of the loyal cantor, the obedient subject, the composer losing himself by his world-denying creations in the Beyond. He stood on the earth with both feet, and consciously pushed himself ahead. He wrote once to a friend that because the air in Leipzig was so healthful that fewer people had died he had in recent years received less income. Can we still hold on to the old romantic portrait of Bach?

This Bach was a colossal spirit, and his wig resembled the mane of a lion. His paws closed, and then his opponent awoke to his danger. So Bach was a citizen of this world. He knew how to adapt himself to this world, he was acquainted with it, and he could make his way in it.

But Bach was citizen in two worlds. And now it is our purpose to show how the inner nature of this master had its roots in another world. This was the realm of God, and its peace. And in all his works Bach gave proof how truly this other world was his home and how truly the kingdom of God was to him not a dogma but a reality.

It was the year 1745. Prussia and Saxony were at war. The rage of battle approached Leipzig and the Prussians encamped around the city. On November 21 the Saxons and their allies, the Austrians, retreated past the city. Leipzig was besieged and the plundering began. From the battlefield in front of Bach's windows came the thunder of the Prussian cannon. Under these circumstances Bach wrote his cantata, "Thou Prince of Peace, Lord Jesus Christ" (*Du Friedefürst, Herr Jesu Christ*). Shortly thereafter, on December 25, 1745 the Peace of Dresden was proclaimed and

the last Prussian soldier withdrew from the city. Then, within eight days, Bach wrote his renowned motette "Sing unto the Lord a new song" (*Singet dem Herrn ein neues Lied*), a paean of praise hardly ever equalled.

Anyone who can compose in the presence of cannon, and who in this composition confidently can bring petition and praise to the throne of the King of all kings, reveals how thoroughly at home he is in the kingdom "that will have no end." Martin Luther once said that he "would plant his apple tree seedlings even in the approach of the Day of Judgment." He whom the Lord has made his possession can thereby live fully in this life—he is liberated to a *total* life. Whatever happens to him in this earthly world of which he is a citizen he receives wholeheartedly and yet remains independent of it. A good example of this is afforded in Bach's longing for death.

We have already indicated that the mood of the baroque personality revolved as in an orbit with two poles: joy of living and death. And throughout the whole career of Bach death was a constant companion. At the age of nine he lost his mother, at ten his father, who meanwhile had married a second time. Later, after his own marriage and while living his life's happiest days at Cöthen, he returned from a journey on which he had accompanied his prince, to find his wife Maria Barbara gone. During his absence she had died and been buried. Himself thirty-six years old, he married not long afterwards the twenty-one year old Anna Magdalena Wülken. In all Bach had twenty children of whom eleven died during his life-time. During the first years at Leipzig there was a cradle and a casket every year in his home.

Thus at the same time as Bach enjoyed life in its beauty and splendor he also was deeply impressed by the message of death. He shared the baroque attitude toward death which was not the nihilistic sentiment of modern man. Death was the decay of the beloved features. The age knew well enough "the body in the earth worms shall destroy."

Here arises the question which is undoubtedly the deepest problem of Bach research. It concerns the man Bach. How was it

possible for the master whose experience was stretched between the exuberance of life and the fact of death almost to the breaking point still to be so creatively active? We know that every artist is sensitive to the things in life which meet him. We know that the potential creativity of the artists of, say, the nineteenth century was altogether too easily paralyzed by the blows of fortune. For example the careful studies of the careers of Beethoven, Hugo Wolf, or Tschaikowsky give evidence of this truth.

But Bach went on composing year after year, as if nothing of this affected him. He wrote twenty pages of score every day. His inspiration was inexhaustible. The structure of his work seems not at all to have suffered interruption by the forces of fate. How could this be?

The answer is that Bach was a citizen of two worlds. He is a part not only of secular history but also of church history. And if we say that the life of the baroque person resembles an ellipse with two foci, fullness of life, and death, we now add that the life of the Christian is like a circle with but one center. The center is Jesus Christ. Faith means to bring every point of the path of the ellipse into relationship with this center, and to evaluate from this central point whatever life or death may offer. In this way life "on the breaking point" loses its tension. It moves confidently as a circle around its center.

This, however, is only possible if the center of life is not an idea but a reality. For Bach this was so—Christ was for him the Risen One, to whom is given all power in heaven and on earth. But we still need to understand what this, his Lord, meant for Bach, the creative musician. The innermost secret of Bach's art is that his music came from the power and fullness of the Holy Spirit. This is the key to its mystery. Here we find the content of his music, so often sought by many and earnest researchers of Bach and just as often not discovered as the content of his creations.

Jesus Christ promised his disciples the gift of the Spirit. This is the Holy Spirit, the Spirit of God, the Spirit of the Creator Himself. This Spirit is indestructible and inexhaustible. We are creatures, our power exhausts itself, and we must draw on His power

to live. God is the Creator, His Spirit never exhausts itself. We receive, He gives. This, then, is Bach's secret—grace was given him to partake of the inexhaustibility of the Creator Himself through Christ in the Holy Spirit. Therefore all his works are a sort of microcosm, an image of the cosmos. Therefore his inspiration is unceasing. It comes from above, out of the world of eternal peace. And here lies the difference between Bach and, say, Richard Wagner or any other artist of later time. Wagner lived on the earth and earnestly strove toward heaven, Bach lived in heaven and found delight in things on earth.

Hence we can understand anew why Bach wrote over each of his works "J. J.," that is, *Jesu Juva* (Jesus, Help), and at the end of each of his works "S. D. G.," that is, *Soli Deo Gloria* (To God Alone the Glory). This he inscribed not only on his religious but also on his secular compositions. Thus he brought every point on the ellipse into relationship with Christ, the Lord. On the cover of the Clavier booklet which he gave his son Friedemann he wrote *In nomine Jesu* (in the name of Jesus). It reminds us of the words of the Lord, "Hitherto ye have not asked in my name. Ask and it will be given you, in order that your joy may be made full." And here we discover another secret of this musician.

What does an artist do when his inspiration fails? What did Schubert or Hugo Wolf or Brahms do? They waited. Bach, however, could not wait, he had tirelessly and ceaselessly to create. He prayed! He did as after him Joseph Hayden did. The latter got down on his knees before each of his works. He told that "when I think of the loving God, the notes leap out of the spinning wheel." Thus Bach as a servant of God participated in His power and inexhaustibleness. He was an example of the baroque exuberance of life, but he was also a Christian who lived in the abundant life of his Lord. He was a citizen of this world, but at the same time his citizenship was in heaven. This freed him from dependence on the experiences of earth.

Therefore he is also the master over the longing for death. He who loved the beauty and splendor of life yearned for the end and he gave gripping expression to this longing. On July 20, 1944

the late German General Beck attended the funeral of the theologian Prof. Lietzmann. He heard there the music which Bach had composed just before his own death, the choral prelude, "Now I come before Thy throne" (*Vor Deinen Tron tret ich hiermit*). After the funeral he asked a friend what the music was, and on being told, exclaimed, "That is the most other-worldly thing that I have ever heard." And it is true. No one has with more persuasive power sung of the incorruptible kingdom that lies beyond. There Bach was at home.

How much misfortune the world might have escaped if we had paid more attention to Johann Sebastian Bach and to the character of his life and faith.

As witness thereof we may cite the word of a man who broke away from the holy kingdom of the Lord, who was citizen of only *one* world and whose disciples went astray in many directions. Had this man remained true to what he experienced on hearing the greatest of Bach's works, his influence on his followers would have been quite different.

This man was Friedrich Nietzsche.

On April 30, 1870 he wrote to a student friend Erwin Rhode: "This week I have thrice heard the Matthew *Passion* of the divine Bach, each time with the feeling of immeasurable admiration. Whoever has forgotten Christianity completely, hears it really as a gospel. This is the music of the denial of the will without a suggestion of ascetism."

The Christian Family and the Community

Morris S. Greth

NO PROBLEM is more interesting and vital for us than the family. It is not only the most numerous but also the most nearly universal of all social forms. Long before there was any political state or any conscious community attempt to regulate the affairs of man, the family had arisen as God's chosen instrument for giving expression to man's needs. While it has taken many forms the family has always been the nurse of man's strongest and most abiding loyalties and the chief focus of his social satisfactions. The tender emotions which it engenders give birth to man's finest and noblest sentiments and impel him to his greatest endeavors. He may on occasion work, fight, and die for his country, but for his family he toils and sacrifices all his life.

The influence of the family is so profound and far-reaching that it colors every aspect of our existence. It is not only the chief builder of personality but the foundation of all the other institutions that make up a community. It is the social unit out of which communities are built. Community life is but a reflection of the type of life found in the families that compose it. It cannot be more law-abiding, decent, and noble than the majority of its dominant families, any more than water can rise higher than its source.

The family has always been the connecting link between generations, and the channel through which the ideals and values of a people are given expression and perpetuated. In this sense the family has been the foundation of every known civilization. Whether Greek, Roman, Mohammedan, or Jewish the meaning and place they assigned to the family gave to their respective communities the tone and quality which made them what they were. In fact the unique features of each of these civilizations found expression in their family system. As long as their families expressed the highest and noblest ideals of their culture they were able to survive. When this

was no longer true, as among the Greeks and Romans, the foundations of their civilization gave way and the whole structure collapsed. The Jews have been able to survive to this day, in spite of the most adverse circumstances, because they have kept their family system central.

What has been true of other civilizations is equally true of any social system that can be called Christian. Without Christian families there can be no Christian community. Jesus fully realized this and sharply called to account his contemporaries who had been in the habit of treating family relationships lightly. He well understood that without Christian families His church had no channel through which it could make His Gospel socially effective.

The family is much older than the church. Man has always lived in families. The structure of the family has taken different forms in different periods of history because of different conceptions of human life. Where human life has little value, as among most primitive and backward people, the family is likely to be so dominant as to completely subordinate the individual, even exercising the power of life and death over him. Such conceptions of life leave community life unprogressive and stagnant. Where human life is valued because of its innate capacity for self-advancement and sensuous satisfaction as among many contemporary groups, the family is of little significance and is kept subordinate to the selfish interests of its dominant members. Such a position inevitably leads to social anarchy and decay. Neither position can build or long support any progressive and stable civilization. Jesus sharply disagreed with both.

Jesus brought to the world a new conception of man and with it a new conception of the family. He looked at man through the eyes of God and saw in him possibilities which the world had not dreamed of before. Man physically may be akin to animals but he also has within him the potentiality of living his life in eternal fellowship with his Creator. Jesus valued man not because of what he is by virtue of his birth as a member of the animal kingdom, or because of what he may do or possess, but because of what he can become as a redeemed child of God. He saw in the normal family

relationships a medium through which the redeemed could give practical expression to the new life that was within them. The language of the Kingdom naturally is the language of the family, for the Kingdom is the family writ large. By emphasizing the essential spiritual equality of each member, He made of the family a sacred institution through which Christian personality was to be cultivated and through which His message was to be made socially effective. The community and society at large, in His hands, become an extension of the idea of the family.

The church and the family belong together and always are together in any community that is in any sense Christian. Neither can function well without the other. The family needs the church to give adequate meaning to the demands of normal family living. The toil, pain, sorrow, and joy which are the lot of every normal family must be seen in the light of eternity if they are to be properly evaluated, and if the members of families are to appreciate that the cost of family living is supremely worthwhile. The family, to survive, needs the church because it must be composed of loving, God-fearing individuals if the home which it provides is to satisfy the deepest needs of its members and remain the chief focus of satisfaction. Without the divine dynamic which the church can provide the family lacks the motivation and insight to meet the challenge of our age.

The church also needs the family. It needs the family to give its message practical social application. It is through the family that the church can reach into the community and influence the other institutions in which men today spend so much of their time and strength. Without strong families the church is practically impotent as an instrument of social control. Downtown sections of big cities provide excellent illustrations. Here family life is at a minimum, if it has not completely disappeared. Here also congregations generally find themselves so incapable of meeting local problems that they are compelled to move to other areas where family life is still strong.

The close relation of the church and the family was especially emphasized by Luther and Calvin. By their time the church had

attained full power over the family. Marriage had become a church sacrament, freeing it from the age-old custom of family control. Canon law defined the family as a social unit with no legal responsibilities to other families. Its sole responsibility was to the church. Luther was a representative of the north European family spirit which had always opposed the domination of the Catholic hierarchy. He vigorously objected to the subordinate position of the family. To him the family was a divine institution rooted in the nature of man. It was not created by the church but directly ordained by God. Marriage also was a divine institution, representing God's plan for life. Like other institutions, marriage was necessary because of sin, and should be regulated by secular authorities. Luther was fully aware of the importance of the family and was interested in freeing the family from the bondage of the church so that it could exercise its prerogative as a divine institution. Calvin's ideas on the family were substantially the same.

The strong family systems of the followers of the Reformers provided the foundations for the modern democracies of the West. The great emphasis placed upon the family in Scandinavia has made possible the very strong local community life which characterizes the social systems of those countries. Likewise the strong families of our Protestant forefathers were the basis for the eighteenth and nineteenth century American communities out of which our democratic institutions have developed. It must be remembered that most of our early settlers came in family groups. Even those who were detached from families came mostly to find a permanent home. Calhoun in his monumental work, *History of the American Family,* has well said that "the colonization of America was successful because it was based on the home." It can be said equally well that our democratic institutions have developed and have been so largely successful because they are the outgrowth of our American family experience and are based upon the American home. It is more true of us than of any other people that all the great sentiments and values which we associate with our national way of life have their roots in the simple home of our forefathers. Whatever

else the average American means by "freedom," he at least means the sacred right and privilege to own his home and to live his life therein without undue interference.

All our moral and legal norms take life in a normal family for granted. They are effective only to the degree to which our families can discipline their members and develop those character qualities which life in a free community today demands. In those communities where family life is still strong other institutions also flourish and social problems are at a minimum. The strong family has always been the best ally of both church and state.

During the last few generations family life in America has undergone profound changes. It is a far cry from family life as it was even a generation ago to what it is in many of our communities today. Even the form and pattern of our homes has changed. The old homestead so admirably built to meet all the various needs of a family is rapidly giving way to the impersonal apartment or the gadget-equipped house designed to meet the needs of individuals rather than families. In the average American community the family has been reduced to a very secondary position. Other interests have gradually gained the ascendency due to many forces that have long been undermining the family's traditional position. It is only necessary to point out our extreme individualism which makes the individual the basic social unit instead of the family; the business and industrial interests which have always felt free to sacrifice the family to the demands of a new economic order; and the rise of our money economy which introduced into our homes a materialistic and utilitarian note that is robbing it of its warmth and intimacy. Our age is concerned with individuals, not with families. The individualizing process has gone so far as to make family functioning extremely difficult and in many cases impossible. The position the family has in our community becomes apparent from the answers which we give to important social problems. If we are in need, to whom do we go, the family or the state? If we want to teach children the value of Christian social living and responsible citizenship, to whom do we send them,—the family, the church, or the state? If we violate the rules of justice and

decency, who shall punish us, the family or the state? The answers to these and many similar questions reveal how far removed we are from considering the family our basic social institution.

Our whole philosophy of marriage and the family has profoundly changed. Current publications on the subject generally view marriage and family life as purely a private affair with no purpose beyond the convenience and happiness of the immediate parties. There seldom is any mention of the family as the unit of community organization and no recognition of the fact that every civilization our age knows anything about was built on the family. We no longer seem to understand that the best measure we have of a community's vitality and moral health is the condition of its families. Where families are weak and function poorly other institutions are also weak and ineffective.

The ever increasing number of books and other publications on marriage and the family attest to the fact that we are becoming conscious of a serious family problem. The symptoms of family decay are unmistakable. We have the highest divorce rate in the world. Certain classes in our society take neither marriage nor divorce seriously. Our rate of psycho-neuroses is becoming alarming. A third of all the men and women rejected for military service during the recent war suffered emotional and nervous disorders. This reveals a widespread inadequacy of personality which so frequently is the result of an unstable and unsatisfying home life. Our exceedingly high rates in delinquency, sex promiscuity, homosexuality, clandestine marriages, and abortions are further symptoms of family disorganization. Whenever the controlling influences of the family are weak such cancers in the social body develop. Where families are strong they have the power to provide those emotional satisfactions which free personalities must have, and to develop such powerful loyalties and well defined behavior patterns that their members are able to meet the temptations and problems which life in the larger community presents. Weak families build weak characters because they lack the inner loyalties through which free and responsible citizenship can be developed.

Not all families are equally disorganized. Some families with

little community support still exercise powerful influence not only over their own members but also on the thought and practices of other people in their respective communities. Their presence makes some form of community life possible even in regions that are considerably disorganized. Rural life has traditionally been organized around the family and even now in rural areas families are relatively strong and perform all their traditional functions. They have sufficient structure and permanency to satisfy the personality needs of their members and provide a strong foundation for other institutions. As a result delinquencies, suicides, divorces, and mental disorders are relatively rare in communities that are predominantly rural.

Family life and family loyalties are at their minimum in the rooming house sections of our big cities. While occasionally couples may be found living together, they assume few if any of the traditional responsibilities associated with marriage. Without families to provide basic loyalties such areas no longer are capable of functioning as communities. When community consciousness is lost schools, churches, and other institutions cannot long exist. Family decay leads to social and moral decay because it destroys the common loyalties and the common values which unite a people and make self-control possible. The result is no longer a community with a life to live in common but a mere aggregate of individuals where each one seeks his own interests in his own way. Whatever social control still exists to keep the area from falling into complete anarchy is exercised by the policeman who represents a more stable family pattern of life than is found in other communities of a city. It is not surprising that rooming house areas should be plagued with all the social pathologies that follow in the wake of decaying families. Their high rate of crime, immorality, suicide, homosexuality, psychoneuroses, and venereal disease is to be expected. This connection needs to be emphasized because it is so seldom pointed out in contemporary literature on the subject. It is more customary to classify the disorganized families with the social pathologies which are supposed to have been brought about

by the disorganized areas than to think of the disorganized families as the cause of the community decay.

Most of the contemporary students of the family seem so obsessed with the significance of the individual that they have difficulty in seeing the relation between the family and the community and so confuse cause and effect. Common experience provides ample evidence of the close connection between the family and the community. Anyone who is familiar with the American scene knows of communities that have decayed or are in the process of decaying because of the invasion of apartment and rooming houses with their individual rather than family patterns, or communities where the old, strong families have moved away with a new group, with other than family interests, in control. Wherever family patterns have become weak, communities to the same degree have become disorganized. The best index of the moral tone of a community is the status which the community gives to its families. Where the position of the family is high the moral health of the community is also high. Where it is low the influence of other institutions is likewise at a low ebb. As we move from the center of a big city toward its fringe and beyond into the rural hinterland we pass from areas where families have almost entirely disappeared to regions where the family is largely dominant. In these latter regions community life shows vitality and social institutions flourish; in the former community life has almost entirely disappeared.

Our age has been glorifying the individual to such a degree as to be in danger of losing sight of the importance of the family. Our contention is that the family is and always has been the fundamental unit of community organization. Individuals do not make communities. Communities are groups of families sharing a common life in some particular areas. The values and standards which characterize them are the values and standards which characterize their dominant families. Nor can the family be understood apart from the community in which it has its setting and of which it is a part. Its whole life is colored by the standards and values which other families in the community set and follow. To lift it out of its community and treat it as a thing apart leads to a distortion

and misrepresentation of facts in the same way as when a text of Scripture is taken from its context and historical setting. Yet this seems to be the prevailing practice of most of the students of marriage and the family.

A study of current books and publications on the family is highly informative and revealing. Seldom is any reference made to the family as a unit in community organization or an important element in society. Some of the most popular texts on the family have no need for including the term "community" in their index. They generally assume that the family as a social institution is rapidly passing out of existence. In its place a new type of family is supposed to emerge whose sole test for success is the happiness the married pair can give to each other. The need for family loyalty, for community responsibility, for self-denial and self-sacrificial service if the family is to survive, and the idea of the family as a conveyer of the social, moral, and religious heritage of the fathers,—all these, we are led to believe, are no longer important for the modern family.

Somehow we are losing sight of the fact that the family as a social institution is a part of the life of everyone. All of us are here because of the family. We are its products. All the important phases of conduct get their meaning and value from family traditions and family law. The family always has been and still is the most pervasive of all the social aggregates of man and influences every aspect of his existence. From the first crying spell when the child is cuddled to sleep until the last final quarrel over the family's possessions, the family impinges on the behavior of all men. The family more than any other institution embodies within itself the values which an age holds dear. This is as much true today as it was in the Colonial period. To be sure these values have changed. The recollections which come to the members of this generation when they sing: "How dear to my heart are the scenes of my childhood, when fond recollections present them to view," are hardly the same as those which brought the deep feeling of nostalgia to our parents and grand-parents when they sang the same words. Yet it is still true, no matter how limited our family associations

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may have been, that our fondest memories and most highly prized experiences are the fruits of our family life. It is not surprising that those who in childhood were denied the associations of a happy family, should frequently as adults feel a keen sense of frustration. Nor is it surprising that modern researchers should find that the best heritage parents can give to their children is the experience of a satisfying home life.

The reasons for the prevalent approaches to the study of marriage and the family are not hard to find. It is a recent development. The whole study of domestic relations is recent, having taken its basic form during the nineteenth century when our social thinking was dominated by the ideas of the mechanists and evolutionists. The former got their inspiration from the previous century from humanists like Rousseau. He claimed that all social institutions are human creations, devices of the powerful to enslave man. The family is no exception; it is a restraint with which society surrounds the individual from birth. He thought that if left to himself, man would freely and naturally develop like other animals into the sort of creature nature intended him to become. To the humanists the family is neither natural nor divine. It is merely a voluntary creation of man for the sake of gaining certain preconceived satisfactions. When these satisfactions are not forthcoming there is no real reason for continuing the arrangement. Such views were widely held in Europe and America during the great social upheavals which marked the latter part of the eighteenth century. They have become deeply imbedded in our traditional doctrines of individualism. They are revealed in our aversion to all social institutions as instruments of social control and possibly find best expression in our popular myth of the self-made man.

The adherents of this school in contemporary sociology are very numerous. While there are many variations in emphasis, their interpretation of the family is along similar lines. They all assume that the individual is the only permanent unit in society. They regard the family as a convenient age- and sex-grouping which constantly changes with changing conditions. They are all determinists and seek the cause of change in a natural process quite

outside and beyond the control of individuals or institutions. They widely disagree, however, on the exact location of the determining force in human affairs. The followers of Marx and Engels assume that all social drives can be reduced to the economic. To them man is an economic animal whose existence is dominated solely by economic interests. They would make the family subordinate to the economic interests in a community with the condition of the market as the only measure of value. Those who follow in the tradition of William G. Sumner see the cause of all social change in culture. Since social institutions like the family are a part of culture they must change with it. To them the family's chief problem is how to keep up with the rapidly changing culture. Others like Kingsley Davis of Columbia and Howard Becker of Wisconsin find the primary cause of change in the changing modes of communication. Still others like Huntington of Harvard follow in the tradition of those who see the cause of all social change in the facts of geography. To them the problem of the family, as indeed any social problem, is one of adaptation to geographical conditions. They have a lot to say about climate, altitude, temperature, rainfall, and the influence of these on family organization and family behavior.

The evolutionists follow in the tradition of Herbert Spencer. Their ideas have permeated all forms of social thought. The evolutionist sees the family as a part of a great world process in which there has been a constant linear or staircase movement toward human improvement through the dropping of family bonds and the greater freedom of the individual. To them the family is an intermediate stage in man's evolution from primitive promiscuity to the full liberation of the individual when all social institutions have become unnecessary. While the determinists are more concerned with the forces that impinge upon the family from behind, the evolutionists generally direct their attention to the future. They can see nothing alarming in the present domestic scene but much that is encouraging. The fact that modern man and woman is no longer willing to put up with unhappy situations and frustrating conditions is an indication that the family is moving to a higher plane where individual interests are placed first. Marriage and the family

exist for the sake of bringing happiness to its members. When happiness can no longer be attained, the relationships have lost their meaning and new ones are in order. Our great family historians, men like Westermarck, Baber, and Engels were mainly evolutionists. Other writers on the family like Burgess, Locke, Folsom, Mowrer, and Frazer follow in the same tradition.

Most of the contemporary writers on the subject show the influence of both schools. Some have recently added Freudian ideas and arrived at the basic assumptions for what is currently known as scientific family counselling. While again there are many variations in emphasis, the general approach is by way of the individual as the tool of natural forces through which social change is brought about. These forces express themselves through the impulses which when thwarted result in frustrations and unhappiness. The function of the family is to provide channels through which the native sex impulses can find expression and thus bring happiness to its members. Family life, they assume, is difficult because it is faced with so many frustrating experiences. The task of the counsellor is to remove the cause of frustration by finding a safe way through which thwarted impulses can find expression.

The damaging thing about all these approaches to the family is the fact that they come to us garbed in scientific respectability and claiming the support of proven fact, whereas they are merely theories based on unproved assumptions. They indicate how far afield it is possible to get when the family is separated from its community and historical context. Had they looked at the family as the social unit around which communities are organized and on which all civilizations have been built, some of the questions concerning the permanency of the family would never have been raised. Nor is their conception of the individual scientifically or religiously sound. Man in his natural state has never been sufficient unto himself. He has always needed the disciplining influence of institutions to make any type of civilization possible. As far as the record indicates man has never lived without the family. From the beginning he was a family man. Wherever we find man we also find families. The problem which our age faces is not whether

families shall survive. Some form or type of family will survive as long as man is born male and female. The question is rather, will the family of the future be able to carry the burden of our civilization and provide a sufficient medium through which the grace of God can become socially operative?

Not all writers on the family subscribe to the views of the determinists or the evolutionists. The notable exceptions are Roman Catholic writers like Schmieder, Flynn, and Murray. While their criticisms of contemporary approaches are generally justified, they are equally incapable of seeing the family as the basic unit in society or as an institution divine in its own right. They completely subordinate the family to the Church and arrive at practically the same conclusion as other totalitarians who would subordinate the family to the state. In either case the family is robbed of its intrinsic value and made a mere tool of a powerful secondary institution with functions quite different from its own. By subordinating the family they also seek to subordinate and enslave its members whose lives are molded and fashioned by their family patterns. The result is a form of social stagnation which characterizes the countries in which the Catholic family pattern has for any length of time been dominant. It was this over-all, institutional control of the family to which Luther so strenuously objected in his day.

Enough has been said to show the inadequacies of all these approaches. The family can never be adequately understood apart from its community and historical context. It has always been the channel through which the civilizing processes have operated. The decline and fall of civilization has always been preceded by the decline and decay of the family system which supported them. It is only necessary to point to the experience of Greece and Rome. We are not the first people in history to have idealized the individual and confused freedom with license. The Greek Sophists also advocated private marriage for the happiness of the individuals. By their time the seeds of decay were already apparent in Greek civilization. The strong, old Greek family system out of which the Greek civilization developed, rapidly declined with the introduction of foreign ideas represented by the Sophists. As the families de-

clined in influence, moral and social decay gradually destroyed the soul of the Greek civilization and they became an easy prey for the Romans who in their formative period had a very strong family system. By the beginning of the early Christian era the same individualizing influences were being felt in Rome. The family was on the decline and in its latter days families had lost most of their influence. The family relationship was free, divorces frequent, and children few. Marriage at most was a loose civil contract and could be at the level of concubinage with practically no family responsibility, if the couple so desired. The result was such widespread physical, moral, and social decay that when the barbarians struck there was no great body of people left in Rome who felt any loyalty to the social structure, whether family or state. The barbarians inherited their empire because they were strong, able-bodied men who looked upon marriage as the normal state of life and included in it family and children. A similar course of events has marked the recent history of France and Russia. While history may not repeat itself events follow certain sequences. The decline and decay of the family inevitably is followed by social disorganization and chaos until a people with a stronger family system can gain control. These are records of history which need no further elaboration here. It is sufficient to point out that there is little evidence in history to support the now popular view that the family as an institution can pass without destroying the roots of our civilization.

It seems obvious that if our generation allows the family to decay further, communities in America will find it increasingly difficult to function as a unit and provide a medium for the exercise of democratic citizenship. When families are too weak to discipline their members for responsible citizenship and to develop the strength of character required of a free people, democratic institutions cannot long survive. Democratic institutions require people who in the give-and-take of a normal family, have learned the lesson of self-discipline and the habit of sacrificing their own selfish interests when they conflict with the good of the whole. The alternative to family control is state control. Where people have not learned how to control themselves in harmony with the good of the

community the state must step in and compel conformity. Wherever families have become weak, government control, exercised through law, has become increasingly necessary.

The family is one of the most important problems the church today faces. What can it do to restore the family to its proper place in the community and check the disorganizing process which is gradually destroying the family as an effective instrument of social control? Without the family the church has no way of putting its message into community practice. The church has no way of directly reaching the schools, industry, business, and the state, all of which loom so large and powerful in our modern communities. She can only reach them through the medium of families in which the Gospel is a matter of daily experience. When families no longer serve this function the church becomes socially impotent.

The planning of a program through which the church can help the family to become a more effective instrument of social control falls outside the scope of this paper. The alert pastor who knows his community and who appreciates the importance of the family can find many things which his congregation can do to strengthen the families in his community. While we do not feel qualified to outline an adequate program a few suggestions may be in order.

For one thing we can give a more prominent place to the family in the total program of the church. We are not accustomed to think in terms of families. We think almost exclusively in terms of individuals. Why should we not list our membership in terms of families as was the custom in the early church, rather than individually only? Would it not be more meaningful to know that a congregation had a membership of 200 families than to know that it had 450 members with no knowledge of their family and community status? Why should not the needs of our families be uppermost when we plan our programs and arrange the weekly schedule of meetings? The family, if it is to function as a social unit, must have sufficient time and opportunity for its members to be together and to act together as a family. The rural family is relatively strong because it does so many more things together as a

family than city families do. Many families in our cities, because of the demands of other institutions, find it very difficult to eat one meal a day as a family, much less can they be together for family worship. The secondary position of the city family is apparent from the little consideration it receives from other institutions.

If we fully realize the primary place of the family in the total life of a community we will make it central in our social missions. Here it is easy to follow the prevailing practices and current secular trends and become over-concerned with surface symptoms. Delinquency, crime, mental sickness, divorce, neglected and deserted children, are symptoms of disorganized communities which result from a breakdown of the family. They loom so large and require so much Christian charity that there is little time and hardly any money available for a positive program to strengthen family life. Sometimes it appears that we are too ready to relieve families of their responsibilities rather than to help them to preserve and strengthen their family ties. Our first responsibility should be to make the homes of our people socially and spiritually more meaningful and satisfying. Where this is impossible, as a last resort the church must provide institutions and other agencies through which the victims of social misfortune can have the basic needs of Christian personality satisfied. The task is enormous but the church has done remarkably well in spite of meager resources. We need to go forward with a positive constructive family program. We need especially to remember that the dissolution of a family is always a tragedy of the first magnitude.

We have repeatedly been reminded that we are living in a very critical age. It is critical not because we have more serious problems than other ages had. Every age has had serious problems to face. Our age is critical because we are not so sure whether, with its greatly weakened families, it has a clear enough vision to see the problems when they arise and sufficient moral stamina to meet them squarely. The weakness lies in our families and it is here that the improvement must come if we are to be sufficient for these times.

The Lutheran Church in Australia

L. H. Leske

THE LUTHERAN CHURCH in Australia is possibly one of the least known Churches of the Lutheran household of faith. The almost total ignorance of our history, life and work among fellow Lutherans beyond our shores is a matter for deep regret. No one regrets it more than we do, since we realize that we are the major contributors to this ignorance. Throughout our short history we have consistently used our geographical isolation as an excuse for "Church isolation." Engrossed in our own peculiar church struggles we, to a certain extent, had lost sight of the necessity to take an active part in the ecumenical affairs of the Lutheran Church at large.

Thus, since our voice was seldom heard and personal representation abroad very rare, it naturally followed that interest in our Church and its work was not aroused. It came as a profound shock to us that so many of your military personnel were agreeably surprised to find a Lutheran Church "Down Under." That they found a home away from home in our congregations, that they could worship in Lutheran churches which used the Common Lutheran Liturgy and Order of Service, seemed like a page from "Alice in Wonderland" come true.

The Lutheran Church in Australia owes its origin to the religious persecutions instigated by Fredrick William III of Prussia at the beginning of the last century. A tablet in the porch beneath the tower of the Langmeil Lutheran Church, Tanunda, South Australia, bearing the inscription "In order to preserve it in the memory of coming generations, be it herewith made known that the first German Lutherans, under the leadership of their faithful pastor, August Ludwig Kavel, emigrated to Australia in 1838 by reason of severe religious persecution in Prussia (Klemzig, near Zuellicau)" is a perpetual reminder of our origin.

Because a section of Lutheranism in America also owes its origin to the same cause, you will not need to be informed of the details of this religious persecution, which had as its ultimate goal the founding of a Union Church out of the Lutheran and Reformed Churches in that State.

Rather than "violate their consciences and deny their faith" whole Lutheran congregations left all they had, and as the Pilgrim Fathers of old, sailed from Plymouth Harbour, England, for an unknown continent for the sake of their faith.

As the idea of emigrating gained ground, enquiries were first made as to the possibility of settling in Southern Russia. These proved abortive. Then in 1836 Pastor Kavel, the spiritual leader and father of the staunch and faithful Lutheran flock, was sent to Hamburg with a view to effecting an emigration to America. No company, however, would make the necessary monetary advances for the project, although about 1,000 emigrants did later find their way thither. How near were many of us to becoming Americans! But God would have it otherwise. In Hamburg Kavel's attention was directed to George Fife Angas, a wealthy English philanthropist with extensive interests in the newly founded colony of South Australia. So Kavel went to England. The two men had much in common, and in due course all arrangements were made to transport Kavel and his congregation on Angas' ships to Australia.

But there is many a slip betwixt the cup and the lip. Petition after petition to emigrate was rejected by Fredrick, and it was only on July 8, 1838 that they left Hamburg for England, where at Plymouth, Kavel joined his flock to begin with them the voyage into the unknown, the voyage to religious liberty and freedom.

On November 20, 1838 the first of the transports anchored off Port Adelaide. On the following Sunday, November 25, in a partly constructed shed the first Lutheran service was held on Australian soil, by a congregation of immigrants numbering approximately 200 souls. Such were the humble and dramatic beginnings of the Lutheran Church in Australia. Her development and life can really only be understood if this background is taken

into account. She was born out of the persecution and oppression of the Union Church, and her loyalty to the Lutheran faith and Confessions has always been a strong feature in her life and work.

A word, too, must be said about Kavel, whose influence, character, and career left a strong imprint on the character and development of the United Evangelical Lutheran Church in Australia.

When August Ludwig Kavel saw the light of day in the humble but pious home of his parents in Berlin in 1798, no one even in his wildest dreams would have thought that he was destined to become the founder of a church in the "New World." Yet such was the nature and grit of the lad that by dint of hard work and much self-denial he not only worked his way through his secondary education, but through a theological course at the Berlin University. A stout, God-fearing heart beat in his breast. Thorough, industrious, genuinely pious, he avoided worldly amusements on principle. He experienced violent struggles of soul and even terrors of death as he wrestled in prayer for a triumphant faith in the forgiveness of sins. At the University his teachers, Marheinecke and Neander, made a deep impression on him. Towards the end of 1826 he was ordained as a pastor of the Union Church and inducted at Klemzig. Influenced by the neo-pietism of the religious revival sweeping the country, his forth-right preaching aroused his parishioners to a deeper faith in life. About this time his attention was also drawn to the writings of Scheibel. These brought home to him the falsity and ambiguity of the Union and made him doubt if he could remain in it. The open breach came in 1835, when he officially resigned. His parishioners, schooled in and brought back to the positive convictions held by their Lutheran forebears, readily followed him. He obtained official membership and ordination in the Lutheran Church of Posen soon after. His whole personality portrays a union between the personal piety, warmly championed by Spener, and the strong confessional trait, heroically exhibited by Scheibel, which two traits have left their abiding impression on a major section of the Lutheran Church in Australia to this day.

This then was the man who with an indomitable spirit, Moses-like led his congregation to the rugged inhospitable Australia of

1838, and settled on land granted by Angas at Klemzig on the banks of the River Torrens, some eight miles inland from Pt. Adelaide. Such was their industry that before long they paid all their debts and wrote home in glowing terms of the land of their adoption. 1839 brought more religious refugees. These trekked up into the hills and formed a settlement at Hahndorf. A third settlement started at Glen Osmond where the first Synod was held in May and so the Lutheran Church in Australia was duly constituted. Kavel presented his "Constitution of the Evangelical Congregations of Klemzig, Hahndorf and Glen Osmond in Sth. Australia." This constitution later played an important and sad role in the history of the church in this land, even though the one in use today incorporates the basic principles set down by Kavel.

We can appreciate his difficulty. All ties with the mother church except those of common confession had been severed. This was to be an autonomous Australian Lutheran Church. What should he do? Here was no state church; conditions were totally different from those in Germany; should he choose an episcopal or democratic form of church government? Knowing the nature and character of the man it is easy to guess his choice. He did not place himself above the church, but in the midst of it. The primitive conditions of the church led him to embrace a system of church organization as he visualized it in the Apostolic Church, in which the office of elders and church discipline were salient points.

A second synod at Hahndorf in 1840 decided to invite those who remained behind in Germany to come out into the land of liberty. Besides, Kavel needed help. Accordingly a second wave of oppressed Lutherans left Prussia under Pastor Fritzsche and landed at Pt. Adelaide in October, 1841. It was a landing of far reaching consequences because before a decade had passed these two pastors had differed so violently that they parted company and each formed his own synod. Thus Gotthard Daniel Fritzsche not only came to be one of the original founders of the Lutheran Church in Australia, but is regarded by the Evangelical Lutheran Church in Australia (E.L.C.A. in affiliation with Missouri) as its real founder.

The schism occurred over differences of opinion on the "Apostolic" constitution, Kavel's "Protestations" against certain passages in the Lutheran Confessions which seemed to contradict the democratic spirit of his constitution (the old question of church and state so much to the fore because of totalitarianism today), and the exegesis of certain eschatological passages of Scripture dealing with Chiliasm. The Church in Australia is the only Lutheran Church that ever split on the question of the Millennium. To this day the rift has not been healed.

By 1854 immigration for religious reasons virtually ceased. Immigrants now came as settlers to see what they could get out here. We think especially of those who came during the gold rushes. Many of them did not join the church. The back-bone of the church was and is the peasant settler. His descendants, scattered far and wide over the agricultural lands of this continent, still constitute the main membership of the church. Naturally immigration was not confined to South Australia. By the time Lutheran immigration to Australia ceased in the eighties we find Lutheran groups in Queensland, Victoria, and New South Wales. To this latter State some of the early pioneers trekked from South Australia overland in the sixties. The Lutheran emigration concentrated almost exclusively on the Southern and Eastern States.

In Australia we are not confronted with synodical affiliations of racial origin but with synods grouped more or less according to theological background and outlook. The free-lance migrants brought with them all shades of the various religions and theological ideas current in their section of the church in Germany. Often they called or ordained anyone who was willing to serve them—Lutheran, semi-Lutheran, and what not. Add to this the vast distances separating the churches and you can imagine the chaos and instability of this splintered Lutheran Church. At one time there were no less than eight different synods of various sizes and theological outlook. According to that outlook they drew men from Hermannsburg, Neuendettelsau, and Basel, just to mention the main seminaries. One can safely state in retrospect that the failure of Kavel's and Fritzsche's attempt at a reconciliation led

to such a sad state of affairs. For apart from splitting the infant church it meant that within a few years the attempt to found an Australian seminary for the training of local pastors also came to nought.

That but two Lutheran churches remain today out of all this tangle is surely a sign of God's unremitting grace and boundless energy.

Despite the maze of synodical affiliations and groupings the nucleus of these two synods can be traced to the earliest days. As already hinted at, the provision of pastors was always a problem. Thus if we turn to the Kavel group, which today is known as the U.E.L.C.A., we find that the uncertainty of reliable Lutheran men plagued them until 1875, when the first graduate was called from Neuendettelsau Mission House. For forty years this Seminary proved a reliable and regular source of genuine Lutheran pastors, who acted as a leaven among the various heterogeneous groups and upheld the orthodox Lutheran traditions. Even today the spirit of Wilhelm Loehe is very much alive in the U.E.L.C.A., since for twenty-five years two students of Neuendettelsau, Directer J. P. Lohe (a fellow student of Dr. Reu at the Mission House) and Rev. W. Riedel were the sole lecturers at the Seminary of the U.E.L.C.A. These men from Neuendettelsau, carrying on in the tradition of Kavel called themselves the Immanuel Synod and had their greatest following in South Australia.

Queensland and Victoria developed independently. With all the charity in the world we cannot maintain that most of their pastors and members were Lutheran to the core. In fact Gossner Missionaries from the Prussian Union were called in most instances. In 1861 a step of great consequence was taken—an invitation was sent to the Basel Mission House to send out a man. The first to come was Herman Herlitz. For fifty years thereafter the confessionally indifferent group called their men from this source.

It is but natural therefore that the attempts at union from 1850-1921 were one long struggle for a genuine Lutheran Church or a quasi Lutheran Church after the Union pattern. We can thank God that genuine Lutheranism prevailed, for experience has

proved that otherwise the Lutheran Church might not be in existence today or barely so. Gradually the different groups drew into closer fellowship. Herman Herlitz's untiring efforts from 1876 onward did much to unite all men of Basel extraction into the General Synod, while Friedrich Liedig, using the Immanuel Synod as a nucleus, welded practically all consciously Lutheran pastors, hailing from Neuendettelsau and Hermannsburg, into the Church Federation of 1910.

The final and complete merger of these groups came in 1921. The exigencies of World War I, coupled with the cutting off of all possibilities of calling men from Germany, and the need of the orphaned New Guinea Mission, hastened the day of this merger. The great event took place at the small rural church of Ebenezer, South Australia. Dr. F. Richter of the Iowa Synod had a great deal to do with this final blessed outcome and was in our midst on the occasion. But scars of disunity still remain. It is not an uncommon thing to find in a little hamlet of a thousand inhabitants, three Lutheran Churches, two of them served by pastors of the United Church and the third by the Evangelical Lutheran Church of Australia.

While negotiations were going on between the Herlitz and Leidig groups, the Fritzsche group (today looked upon as the Evangelical Lutheran Church of Australia) maintained a rigid policy of aloofness up to the eighties. For a time it drew its men from Hermannsburg until the nineties when it severed all connections because of the latter's fellowship with the Hanoverian State Church. But whence would pastors come? Avenues in America were opened to them, and the E.L.C.A. now draws her men from the Missouri Synod, with whom it established a very close fellowship, so much so that in life, organization, and theological thought its outlook has been Missourian. It is an active and virile synod with a membership of almost 30,000, over 100 pastors, a college and seminary in Adelaide over forty years old, another college in Queensland, and many Lutheran day schools. It works in five states and in New Zealand and has been instrumental in bringing the Lutheran Hour to Australia.

Since 1941 intensive union negotiations have been going on between these two Lutheran bodies. These negotiations reached a climax in June of 1949 when the pastors of both synods of the South Australia District met in a joint conference in Adelaide, the first of its kind for sixty years. The theses so far adopted by the intersynodical committees were discussed and unanimously approved. Once again it has been war and the consequent migration that have drawn us together, plus a genuine desire for one Australian Lutheran Church. To say that the dramatic climax of the meeting was an open wholehearted confession by each of its guilt and lack of Christian love is to do injustice to a really sacred moment in the history of Lutheranism in Australia, but other words fail to express adequately the greatness of that which transpired. Prayer fellowship has been established among us and the way now seems wide open for ultimate organic union in the not too distant future.

The whole development of the Australian Lutheran Church must be regarded as the development of an island of Confessional Lutheranism in a Reformed sea. The major churches of this land are all Calvinistic or Zwinglian in theological outlook. For decades the German language of the pioneer forefathers acted as a bulwark against any encroachment by that sea. That was its good feature. But on the debit side we find that it limited our Home Mission activities. These for the most part were confined to the following up of Lutheran settlers or people of German origin. Scandinavians and other Lutherans seldom linked up with us. As a rule the "Knechts-gestalt" of our humble rural church was a stumbling block for them as well as for those who sought preferment in the business world. Consequently they joined the Reformed Churches. Besides, as English was the language of the country it was much more convenient and popular to attend the church "just around the corner" than the "German church." This same policy also took toll of our youth, who, having had all their schooling in English and barely understanding German, joined other churches in large numbers. Home Mission work among the churchless wasn't done,

since it was useless to invite people into a church whose language was foreign to them.

The period of transition from the German to the English was the more dangerous for the church because of the fact that the two world wars of this century were fought against Germany. We were a minority group afflicted by an inferiority and fear complex occasioned by the hatred and jingoism of the populace. We were unjustly branded "the German Church" and regarded by the vox populi as an undesirable element in a British community.

Thank God, this period lies behind us. And as is so often the case, out of evil came good. This last World War practically solved the language question for us over night. It lifted us into our rightful place in the life of the nation. Our sons and daughters fought for King and Country along side of their fellow-country men and in most cases were not ashamed of their Lutheran heritage. The public, too, learned that there was a real difference between Lutheran and German and that the two are not synonymous. Lutheran U.S.A. military personnel contributed much in this respect and did the Australian Lutheran Church a real service. The mere fact that they worshipped in our churches, often marching in company to the church, and that American chaplains occupied our pulpits caused many a bigoted "German hater" to alter his views on the Lutheran Church. Today the English language and the common Lutheran Liturgy are used in at least 95 per cent of our services.

Reformed church leaders instead of shunning us as previously are now conscious of the contribution that the Lutheran Church has to make in ecumenical matters, and seek our cooperation. Overnight they have realized that Lutheran theology has something to offer them and can point them the way out of the mire of liberalism in which they have floundered for several decades. We cannot deny that the reorganized Lutheran World Federation has had a great deal to do with this change of front, as well as the Lutheran contribution to the World Council of Churches. This reawakened interest in the Church of the Reformation augurs well for the future

in that it will the better enable us to fulfill our God-given task in the community and nation.

Another factor altering the face of the church situation as far as the Lutheran Church is concerned is that our members are taking an ever more active part in civic and national affairs. With language worries gone and a strong Lutheran consciousness in evidence in the younger generation, our folks are no longer open to the great temptation of drifting into Reformed camps for business and other reasons. In fact, although still predominantly rural, the Church is nevertheless changing, and we now have quite a group of members who belong to the business class of the land. This has been a natural process due to the trend of population in Australia to leave the land and to centralize in the cities. Of course, it is also partly due to the general raising of the educational standards of the people as a whole. It is now a pleasure to see faithful Lutherans as doctors, lawyers, agricultural scientists, and members of Parliament. In other words the Lutheran Church in Australia has passed through the delicate stages of infancy and adolescence and is now grappling with the real problems of manhood.

We turn now more specifically to the work and opportunities of the United Evangelical Lutheran Church in Australia (U.E.L.C.A.), the Church of which the writer is a member and which therefore he knows best. Be it said, however, that the development of the two Lutheran Churches in Australia is almost parallel. Whatever therefore is said of the U.E.L.C.A. also in a measure at least applies to the E.L.C.A.

The first fruit of the 1921 merger was the founding of a seminary for the Church. Previous to this Australians desiring to study for the ministry had to go abroad. Some went to Neuendettelsau or to Hermannsburg in Germany, some to Basel in Switzerland, and during and after World War I to America, where they studied at St. Paul and at Dubuque. The seminary was first opened in Tanunda, South Australia, but two years later was transferred to North Adelaide, where it became a branch of Immanuel College, which at this time had been moved from the country into the capital city. Since 1925 when the first graduates entered the ranks of the

ministry, the seminary has supplied a stream of pastors and kept us independent of outside sources, even though at present there is a real dearth of pastors.

Today the whole North Adelaide campus is used as seminary only, since the college has once more transferred to a new location. At present twenty-six seminarians, including six for New Guinea and twelve University boarders, are in residence at the institution. Members of the Immanuel Seminary faculty are: Dr. S. P. Hebart, M.A., Dr. H. Sasse, formerly of Erlangen, Germany, Pastor K. Muetzelfeldt, formerly Superintendent of the Kaiserswerth Deaconess Institute, Germany, and Pastor W. Riedel.

Rapid strides have also been made in the field of general education. Immanuel College, founded by Rev. F. Leidig at Point Pass in 1895, was for fifty years the only secondary school of our Church. Parents in Queensland, who desired to give their children a Lutheran secondary education sent them almost 2,000 miles for that purpose. Naturally the number that benefited from this was small. However, in the Jubilee year of Immanuel, 1945, Queensland opened its own college, St. Peter's, in Brisbane. Two years later New South Wales followed with St. Paul's at Walla Walla. Thus today the U.E.L.C.A. maintains three colleges which enroll 318 students. Great possibilities lie before us in the field of secondary education, but staff and finance are a retarding influence. Due to our isolation we are entirely dependent on our own members to furnish teachers, and 30,000 communicants, scattered over a continent larger than Europe, find it difficult to meet the financial demands of an expanding Church. In September 1949, for instance, South Australia and Victoria which conjointly run Immanuel decided to purchase "Broadacres" for a new school. This entails a sum of £13,500 for land without a building on it. But the school due to recent expansion is in dire need of more room. At present enrollment has been restricted to 162 students, 40 more than is allowed by the health authorities. This has meant the turning away of many youth. The effect of this necessary move can well be imagined. The new property is ideally situated five miles from the heart of Adelaide on an excellent line of communication

and handy to all the cultural facilities of the city. Immanuel's Headmaster is the Rev. J. E. Auricht, M.A., a graduate of the Wartburg Theological Seminary, U.S.A. The whole field of higher education is governed by a federal council of higher education, ensuring a uniform policy throughout our Church.

A word, too, must be said in regard to Lutheran day schools. These have been a feature of the church since the days of Kavel. Unfortunately misguided patriotic fervor brought pressure to bear on the Government during World War I, and in 1917 all Lutheran day schools were closed. The ban was lifted in 1924, but the damage had been done. True, Sunday and Saturday schools supplied part of the need, but in general there arose a wholesale indifference as to the necessity of day schools. The E.L.C.A. soon reopened some of its schools, but not so the U.E.L.C.A. It was only in the late thirties that we again re-established our schools. Since then good progress has been made, as the prejudice against them is fast disappearing. All teachers are trained in a special course at the seminary and have besides a year at the State Teachers' Training College.

Mission work has always figured largely in the life of the church, particularly in that group which carried on in the spirit of Kavel. The Lutherans were the first to take an active interest in our Australian natives. Three missions alone remain today of the number established in the early days. The U.E.L.C.A. maintains the Hermannsburg Mission in Central Australia and Cooktown Lutheran Mission, in process of reconstruction because of evacuation during the war, in Queensland. The success of the Hermannsburg Mission in solving many of the problems connected with the work among our natives has attracted wide interest and given the pattern for work to many another organization. At present it has achieved world wide fame because of its school of famous native artists, headed by the renowned Albert Namatjira.

Active interest is also maintained in the New Guinea Mission, founded from here by Senior Dr. Flierl sixty-three years ago. This Mission has been the only real and tangible bond of fellowship between Lutherans in Australia and the U.S.A.

Home Mission work took a real step forward with the amalgamation. It now became an organized work carried out on a definite plan. Earlier, as already mentioned, mission work was limited in scope by the language question, and the fact that we had a policy of only following up people of Lutheran stock. True, God blessed this work and large self-supporting parishes have in consequence resulted all over the continent. Today the field is vastly different with the altered church situation and the industrialization of Australia. As a church of the nation we now have an appeal to all churchless, and our field now exceeds the men and finances at our disposal. Right now we could place at least twelve pastors in promising fields anxiously waiting to be opened. It is a real challenge and already overworked pastors are straining every ounce of energy to meet the demand of the hour. All this is further complicated by the fact that many of the older parishes have outgrown the strength of their pastor and should be subdivided. Furthermore since the end of the war we are experiencing a large influx of Lutheran immigrants who need very careful and intensive shepherding. The number of "New Australians" who claim to be of Lutheran origin is already in the vicinity of 10,000. To date only three of their number have been received as pastors into our ranks. Others are available, but are still under contract to the Government, and even if freed there remains the problem of housing and maintaining them. Brethren, it is a colossal situation that confronts us. The situation is aggravated by the fact that the Government employs many newcomers in areas far away from existing Lutheran churches. Coming from a State Church, lax in religious and Lutheran background, they form a good pool for profitable fishing by Reformed organizations and churches. Be it said to their credit, however, in general these have not proselyted. The immigrants do not understand our "free church" set up, with voluntary offerings and fees. Most of the districts of our Church finance their various works on a budget system, while the pastors are paid by the congregations. On an average a communicant pays 25 shillings per year as a fee. The average salary for the pastor is around the £400 mark per year and includes an allowance for travel. The

parish provides a free manse. All this is foreign to Europeans and the time the camp chaplains have with them in the reception centers is not sufficient to enlighten them adequately.

It may be of interest to get a brief glimpse of a typical home mission field. The writer served one for seven years that extended 300 miles from end to end. Most of the country traversed was undeveloped virgin scrub country, with its "pockets" of settlers. In this area congregations and preaching places were founded and organized. It was not uncommon to do a round trip of 250 miles a Sunday to serve three pioneer families of three or four souls each. In the seven places served there was but one Lutheran church. Otherwise halls, schools, homes and spots under the gum trees served as "houses of worship."

It is when we turn to Inner Mission work that we realize only too well that this is our weak point. Apart from two rest homes for the aged and one in construction, neither we nor the E.L.C.A. have been able to maintain and found institutions of mercy. Many reasons could be given for the lack of this type of church work, but in the main it is a bad legacy of the divided state of the church in former years. Even now we are not numerically strong enough to launch out in competition with the larger Reformed Churches and the state. The same is true of our efforts in social service work. Once again, apart from the little done in the capital cities (a mere drop in an ocean of need), nothing extensive has been attempted or planned; hence our dilemma in caring for the "New Australians." In fact it is only this past year that we launched out in deaconess work. Our first deaconess is now completing her course. But it is a start, a venture of faith, and we pray God that He may bless the undertaking and so open ways and means for our doing further church work which ought to be done.

"The youth of today is the church of tomorrow," is a well worn phrase, but since it is a fact let us conclude this glimpse into the Australian Lutheran Church with a word on youth work, which also is of comparatively recent development. Our oldest youth societies are celebrating their twenty-fifth anniversaries. They are in the main the fruits of the studies of those men who

trained in the U.S.A. Today practically every congregation has its Young People's Society, even if it include but six members. They have had a tremendous influence in bringing about a healthy Lutheran consciousness and have in part made up for the loss sustained through the closing of the day schools. Mostly the busy parish pastor takes time for an active part in the meeting, indeed in the case of the smaller ones, to run them. Today a Federal Youth Department coordinates all youth work, prints topic help booklets, and runs a youth paper. Early in 1949 our first junior league made its appearance in Brisbane and a youth leadership training course was held in New South Wales. Rallies, conventions, Bible Camps have become annual events.

The enthusiasm and zeal of our youth is an inspiration and may well be taken as a symbol of the vision and daring, the hopes and the faith of the youthful Lutheran Church in the land of the Southern Cross. We look across the seas for closer fellowship with our older brethren, we long to welcome them if they will but "come over" and visit us. We, as members of the Lutheran World Federation, desire to contribute something to the ecumenical tasks that fall upon the Church of the Reformation in our day of crisis.

May the Lord of the Church forgive, bless, and prosper as "by faith" like Abraham of old we step out into the unknown paths and face the tasks of tomorrow.

Written and Spoken Word

Uuraas Saarnivaara

LUTHER'S VIEW

LUTHER says numerous times that God bestows His pardoning and renewing grace through the Gospel which is proclaimed in the Christian Church. Christ entrusted to His disciples the office and power of the keys. Through this office and the Gospel proclaimed by it Christ makes men partakers of the blessings of His finished work, and works faith in penitent hearts. Luther says in the *Smalcald Articles:* "We ought and must constantly maintain that God does not wish to deal with us otherwise than through the spoken word and the sacraments, and that whatever without the word and sacraments is extolled as spirit is the devil himself."[1] In the article on the Gospel he says that the first and basic form of the Gospel application is "the spoken word by which the forgiveness of sins is preached in the whole world, which is the peculiar office of the Gospel." God gives His grace and help also through the sacraments, the absolution, and the mutual conversation and consolation of brethren.[2]

Luther again and again inculcates that God forgives sins through the oral proclamation of the Gospel. "The oral word must before anything else be present and be grasped with the ears if the Holy Spirit is to come into the heart, who enlightens us through the word and works faith."[3] "You must hold to the words of Christ and be sure that God will not forgive sins in any other way than through the oral word, which is the manner He has ordained for us men. If you do not seek forgiveness in the word, you in vain stare toward heaven, expecting grace from there, or,

1 Part III, art. viii.

2 *Ibid.,* art. iv.

3 WA. (=Weimarer Ausgabe, the Weimar edition of Luther's works) 29, 581, *Church Postil,* 19th Sunday after Trinity, gospel sermon.

as they [the "fanatics"] say, an internal forgiveness."[4] "There is no other way to have sins forgiven than through the Word. . . . The Lord, our God, has not promised to forgive our sins through any work that we do, but He has connected it with the unique work of Christ who has suffered and risen from the dead. This work He has, through the word, placed in the mouth of the apostles and the ministers of the Church, and in cases of emergency of all Christians, to the end that they through it would distribute and proclaim the forgiveness of sins to those who desire it. Thus, if you there will seek forgiveness of sins you will surely find it. . . . But if you do not wish to seek it there, you shall be bound to your sins, do what you will."[5] "Let, therefore, every man seek the forgiveness of sins from men, and from nowhere else. In that way alone can it be found, for the commandment of our Lord Christ is this: 'Verily, verily I say unto you: Whatsoever ye shall loose on earth shall be loosed in heaven' (Matthew 18:18). And again: 'Whose soever sins ye remit, they are remitted unto them' (John 20:23). God will not tolerate that each man starts to build his own ladder to heaven; He alone wants to be the builder."[6]

On the other hand, Luther strongly emphasizes the authority of the *written* word of God. He says again and again that it is God's word and as such the highest norm and standard of our faith and life. All human doctrines, which are not in harmony with the Scriptures, must be rejected. He set Scripture against the doctrines of the Roman Church, requiring that Church to reconcile its doctrines with the word of God. "We request the papists that they first reconcile their doctrines with the Scriptures. If they accomplish that, we will observe their doctrines. . . . We censure the doctrines of men, not because they are spoken by men, but because they are lies and blasphemies against the Scriptures. And the Scriptures, although they also were written by men, are not of men nor from men, but from God. Now since Scriptures and

4 WA. 30, II, 46 f., *On the Keys,* 1530.
5 WA. 52, 273, *House Postil,* 1st Sunday after Easter.
6 *Ibid.,* p. 500, 19th Sunday after Trinity.

the doctrines of men are contrary the one to the other, one must lie and the other be true."[7]

In this statement Luther says (1) that although Scripture is written by men, it is not of men but from God, and therefore (2) all doctrines which are in conflict with the Scriptures are lies; the word of God in the Bible is true. The question whether the Bible is errorless in every word and verbally inspired, or whether there are discrepancies and minor errors in it, was no problem for Luther and his time in general. The men of the Reformation period did not waste their time and energy in such fruitless quarrels on verbal inspiration, or the origin and form of Scripture, as the "Lutherans" of our time often do. They were so busy in studying the contents of the Scriptures that they did not have time for it. They simply believed that the Scriptures are "from God," being therefore the God-given norm of faith and life. If there are some discrepancies which cannot be harmonized, they do not affect any article of Christian faith. "When discrepancies occur in Holy Scriptures and we cannot harmonize them let it pass, it does not endanger the article of the Christian faith. . . ."[8] The Lutherans of our time, who are enmeshed in a controversy on the "discrepancies" of Scripture, would do well if they would follow this word of Luther and let the whole question pass, and turn their whole attention to the proclamation of the word of God to erring and lost men, as Luther did.

When Luther was at the Diet of Worms, 1521, he said that he was "overcome by the writings" of the Scriptures which he had quoted. His "conscience was captive to the word of God," and therefore he could not recant anything.[9] "We must have," he said another time, "a pure faith which does not believe anything that is not based on Scripture."[10] "Scripture alone is to be believed even if all the angels would teach otherwise and heaven and earth fall

7 WA. 10, II, 92, 1, *That Doctrines of Men Are To Be Rejected,* 1522.

8 WA. 46, 726, quoted from T. A. Kantonen's book *Resurgence of the Gospel,* p. 118.

9 Kluckholm und Wrede, *Deutsche Reichtagsakten unter Karl V,* II, 560 ff., according to M. Reu, *Luther and the Scriptures* (Columbus, Ohio: 1944), pp. 28, 144.

10 WA. 10, I, 1, 446, 2, *Church Postil,* Sunday after Christmas, gospel sermon.

down in ruins."[11] The Scriptures must be believed in their literal sense, Luther emphasized. As early as 1516-17 he rejected the artificial method of Scripture interpretation used in the Catholic Church. He demanded that the word of God is to be taken and believed as it is, without adding any "allegorical," "spiritual," or other artificial interpretations to it. Our faith "must above all things be based on clear Scriptures, which are to be understood simply according to the sound and meaning of the words."[12]

The heart of God's revelation in the Bible is the good news of Christ and salvation in Him. Luther illustrates this by saying that the written word is like the swaddling clothes in which Christ was wrapped in the manger, or the temple where Joseph and Mary found Him. By these "swaddling clothes" Luther means primarily the Old Testament, "the writings of the prophets and the law"; in them "He is wrapped, for they contain Him, speak of Him, and testify of Him."[13] Sometimes Luther also speaks of preaching as the "manger" or "temple" in which Christ "lies" and where He can be found: "You will find the Son only in the temple. . . . Nothing but the word of God is to be preached in the Christian Church. . . . Christ is wholly wrapped in the Bible. . . . The manger is preaching wherein He lies and from which He is grasped."[14]

Luther did not see any conflict between his conviction that Scripture is the normative word of God, and that God bestows His grace and forgives sins by means of the spoken word and sacraments. All preaching and administration of sacraments have their source in the written word of God and must take place according to it. Therefore, the proclamation of the word (in sermons and in personal absolution and counselling) and the administration of sacraments is inseparably connected with the Scriptures. Only a scriptural teaching, preaching, and consolation leads men to the knowledge of Christ and salvation in Him.

Luther demands that we should in simple faith submit to the

11 WA. 8, 490, 12, *On the Misuse of Masses,* 1521.
12 WA. 10, I, 1, 417, *Church Postil,* Sunday after Christmas, gospel sermon.
13 *Ibid.,* p. 576, 12, Epiphany gospel sermon.
14 WA. 12, 413, 39, 418, 25, *ibid.,* 1st Sunday after Epiphany, gospel sermon.

word of God in all things, rejecting all the arguments of reason and human opinion. "When we hear that God says something, we must simply hold to it, so that we believe it without any argument and bring our reason into captivity to the obedience of Christ."[15] A taproot of man's ungodliness and sin is his unwillingness to submit in obedience to the word of God, his doubting of the Word, and replacing it with his own opinions. This is the source of all wickedness, idolatry, and of all religious and moral errors. In it also originates the mixture of human wisdom and philosophy with divine revelation, so common in Christian Churches. Through it the truth of God is spoiled, and consequently men are not able to find the way of salvation and truth. Only by simply cleaving to the revelation of God in the Scriptures individual men as well as churches avoid errors. This was the "formal principle" of the Reformation.

Holy Scripture is the norm and rule of our faith and life. It is also the norm and source of all Christian teaching, preaching, consolation, and administration of sacraments. But is the written word of the Bible also a means of grace whereby God forgives sins, justifies, and imparts His Holy Spirit to work faith? In other words, has Christ given the office of reconciliation, or the power of the keys, also to the written word of the Bible and not only to the servants of God living in each time? Or do the latter only have the ministry of reconciliation, the Bible being the source and norm of their ministry?

These questions have been asked a number of times in the Lutheran Church, and they are being asked in our time again in various countries, and not least in America.[16]

We stated above that Luther in general teaches that God bestows His pardoning and renewing grace by means of the spoken word, through the service of the ministry of reconciliation. His

15 WA. 42, 118, 11, *Commentary on Genesis,* 3:4, 5.

16 Kantonen's *op. cit.,* Chapter III, aroused in 1949 an extensive controversy on the relationship between the written word of Scripture and the spoken word. In Finnish, Swedish, and Norwegian Lutheranism the Laestadian awakening has made this question a burning issue in large circles. In Denmark Grundtvig emphasized the oral word as the means of grace, etc.

emphasis is definitely on the spoken word, when it comes to the means by which God bestows His grace upon men. But when it comes to the norm and rule of our faith and life, his emphasis is on the written word of the Bible. He often says that the Gospel, in its actual sense, is the spoken, proclaimed word. In his Preface to his *Church Postil* he says: "The Gospel is not a writing (or scripture, *schrifft*) but a spoken word which explains Scripture."[17] In the first sermon of the same *Postil* he says: "The Old Testament alone . . . is called Scripture. For the New Testament must, in the actual sense, be a living word and not writing (or scripture, *schrifft*). Therefore Christ did not write anything but commanded to preach and spread the Gospel, which was hidden in Scripture."[18] "It belongs to the nature of the Gospel and the New Testament that it is preached and proclaimed in an oral living voice."[19] In a later sermon Luther again says that "the law and the Old Testament are dead writings, put into books, but the Gospel must be a living voice."[20] Therefore the Church is a "mouth-house" (Bethphage) and not a "pen-house."[21]

The writing of the Gospels became necessary because of the fact that "there arose heretics, false teachers, and manyfold errors, so that the sheep of Christ were offered poison instead of pasture. Therefore, . . . in order to save at least some sheep from the wolves, the writing of books and Scriptures was started with the purpose of leading Christ's sheep to Scripture and . . . keeping them from wolves."[22] Thus, the purpose of the New Testament writings was to provide against false doctrines and to keep Christians in the divine truth. The actual Gospel through which men were led to Christ and made partakers of salvation in Him, or the Gospel as a means of grace, continued to be the oral word.

Luther often used the term "external word." By it he meant primarily the oral proclamation of the Gospel. He emphasized,

17 WA. 10, I, 1, 17, 6.
18 WA. 10, I, 2, 35, 1.
19 *Ibid.*, p. 48, 1.
20 *Ibid.*, p. 204, 20, 4th Sunday in Advent, gospel sermon.
21 *Ibid.*, p. 48, 1.
22 WA. 10, I, 1, 627, 1, *ibid.*, Epiphany gospel sermon.

however, that it must be based on the written word and draw from it. It must be "a preaching of the Scriptures," as Luther states in the *Smalcald Articles:* "In those things which concern the spoken, outward word, we must firmly hold that God grants His Spirit of grace to no one, except through or with the preceding outward word. Thereby we are protected against enthusiasts, that is, spirits who boast that they have the Spirit without and before the word . . . , as they boast that they have received the Spirit without the preaching of Scriptures."[23]

In his explanation of Psalm 51 (1532) Luther says: "When our conscience is troubled in the sense of the wrath of God, there is no other remedy than a good word, either a word which is spoken by a brother who is present or a word which we recollect through a word previously heard (*per praeteritum auditum*) . . . from the mouth of the Holy Spirit. . . . You must have a spoken word. This verse speaks against those who hate the outward word."[24]

The Holy Spirit can give a person consolation both through the word spoken by a brother who is present and by bringing to memory a word which he has previously heard. But consolation and confirmation of faith may also be received through the study of the written word of God. All true consolation is derived from the Scriptures. "Scripture alone comforts. . . . For if He does not give a consoling word to the heart, the heart will never find it."[25] It is not in the power of man to appropriate for his comfort a spoken or written word. The effect of all word depends on the presence and work of the Holy Spirit. He must make it effective in the heart and conscience. The Spirit uses the word as He wills, or as the *Augsburg Confession* states: "By the word and sacraments, as by instruments, the Holy Spirit is given; who worketh faith, where and when it pleaseth God, in those who hear the Gospel."[26]

The only clear passage in which Luther says that the Holy

23 Part II, art. viii.
24 WA. 40, II, 410, 2, Hs. (=Handschrift or manuscript text).
25 WA. 10, I, 2, 75 f., *Church Postil,* 2nd Sunday in Advent, epistle sermon.
26 Art. v.

Spirit may come into the heart through the *reading* of the written word is in his commentary on the First Epistle of John. True, it belongs to the second-hand sources, being written not by Luther himself, but the words of Luther are probably recorded in it in a reliable form. In his explanation of I John 5:13 ("These things have I written unto you, that ye may know that ye have eternal life, even unto you that believe on the name of the Son of God") Luther says:

> The apostle wants that this is to be understood of the increase of faith, in order that we may day by day grow in the sure knowledge and certainty. . . . Writing is a means or way whereby we attain to knowledge and faith. . . . If writing can accomplish this, how much more effectually does a living speech do it. . . . Christ comes through the testimony, through Scripture and spoken word (*venit per scripturam et verbum vocale*). . . . Why should we be asked to read the Bible if Scripture is dead? If they [the "fanatics"] have received the Holy Spirit without a spoken word and Scripture, why do they write books and bother others with a work that they themselves despise? . . . We teach that the word is to be read and heard; through reading the Holy Spirit comes where He wills (*docemus, ut legatur, auditur verbum, lecto venit spiritus sanctus, ubi voluerit*). . . . The Scriptures are to be written in the heart, they must be read and meditated upon. Satan cannot stay where he hears God's word read.[27]

In this statement Luther emphasizes, as usually, that faith and the Holy Spirit can be received only through the "outward" word, written and spoken. True, he first remarks that the apostle speaks here of an increase and strengthening of faith and spiritual knowledge. But later he says that the Holy Spirit also comes into the heart and works faith through the reading of a written word.

The words, "Christ comes through the testimony, through Scripture and spoken word," and, "if writing can accomplish this, how much more effectually does a living speech do it," seem to offer a clue for the right understanding of Luther's meaning: The written word of Scripture and the spoken word, based on Scripture, together are the "outward word" and "testimony" through which God works faith and gives His Spirit. The spoken or oral word

27 WA. 20, 789.

has its foundation and source in the Bible, and it is the actual means of grace. Yet, in exceptional cases, God may work faith through the written word. Particularly He nourishes and strengthens thereby the faith which already exists.

The Christian Church is not a "pen-house" but a "mouth-house," Luther says. When he, in his book *On the Councils and the Churches* (1539), speaks of the marks or characteristics of the Church, he does not mention the written word but only the oral testimony and preaching of the word, the use of the keys, the administration of sacraments, etc.[28] Bibles can be kept on bookshelves and in bookstores, and even on the lecterns of churches, and yet there are no true believers and no real oral proclamation of the Gospel and testimony for Christ. Oral witnessing and true preaching of the Gospel can be found only in the communion of saints.

Luther gives both to Scripture (and the written word in general) and the oral testimony and preaching of the word their proper places in the Christian Church: the written word of God is primarily a "revelation-word," which is the norm and standard of all faith, life, and teaching. The spoken word (in preaching, absolution, and sacraments) is the actual "means-of-grace-word," through which God forgives sins, works faith, and imparts His Holy Spirit. Luther never says that Scripture has the office or ministry of reconciliation, or that Christ has given the power of the keys to the written word; neither does Scripture itself contain any such statement. The ministry of reconciliation and the power of the keys are given to the living Christians of each generation, not to Scripture. God may work faith through the written word, namely faith in Him and His truth and promises, so that the penitent sinner can seek the Gospel in the Church from the ministry of reconciliation and be justified by believing it. In Luther's view, Scripture is not given for the purpose that a person by means of it, independently from the Church, might care for the salvation of his soul.

28 WA. 50, 629 f.

LATER DEVELOPMENTS AND MODERN SITUATION

In the period of the Reformation Luther and the Swiss reformers (Zwingli and Calvin) differed in their views of the significance of the written and spoken word of God: according to Zwingli and Calvin, God works faith and justifies through the reading of Scripture, and even without it; according to Luther God does it through the word proclaimed orally in the Christian Church. This is seen also from his words in the Small Catechism (explanation of the third article of the Creed): "in which Christian Church He daily and richly forgives all sins to me and all believers." Emil Brunner says that "this is one of the points at which Luther and Calvin differ very widely; for Luther the *viva vox ecclesiae* [the living word of the Church] is the basic and determining thing, for Calvin it is the written word, the *illustrior forma* or *doctrina* (*Institutio,* LV, 8, 6).[29] The Lutherans of the sixteenth century believed that prayer and meditation upon the written word in solitude is not enough for justification and salvation; the Gospel proclaimed in the Church through the ministry of reconciliation is also needed. In the "Reformed" view it is enough to read and meditate upon the word.

At this point a strange development has taken place in the Protestant Churches. Most Lutherans in our time vigorously oppose the view of Luther that the actual means of grace is the spoken word. In general they think that the written word of Scripture is the actual means of grace. When alarmed sinners come to them, instead of proclaiming to them the forgiveness of sins or absolution, they often direct them to read the Scriptures, or show them some passages of the Scriptures, urging them to believe in them.

In Lutheran dogmatics it is generally taught that wherever a person uses the word of God in any form, God is operative in it and can bestow forgiveness of sins and salvation upon him. Or we read: "We believe also that the Bible is a means of grace. In it the Spirit reveals Christ as the Savior. . . . In it the Spirit offers

29 Brunner, *The Divine Imperative* (original title: *Das Gebot und die Ordnungen,* translated by Olive Wyon, Philadelphia, 1947), p. 528.

salvation in Jesus. Through it the Spirit works repentance and faith unto salvation (Romans 10:17). Through it the Spirit gives salvation to those who believe (Ephesians 1:13-14). . . . Such is the Lutheran confession." Dr. John P. Milton, whose words these are, presents as the means of grace the Bible and the sacraments. He does not speak of the spoken word and absolution at all.[30]

This change in the Lutheran conception of the Word has probably taken place thus: Luther's teaching that grace is given through the oral, or spoken, word, was first changed to read: grace is given through the word of God. Then this word was understood to mean both the written and spoken word, and finally the emphasis was placed upon the written word of Scripture. So the Lutherans landed in a curious doctrine which is prevalent in our time: the ministry of reconciliation and the power of the keys is given primarily to the Bible, and then also to men. In many, and even most, cases God gives His grace through the written word. The service of Christian ministers or other believers is not necessary in conversion. A person who has fallen from baptismal grace can get back to God's grace by reading the Bible and by going to the Lord's Supper. In most cases Lutherans no longer follow the principle of Luther that God's word in Scripture is to be taken and followed in its literal sense, without changing its meaning. Paul's words in Romans 10:17, "Faith cometh by hearing," are not taken as they are, but are changed to mean, not only hearing, but also reading. The words of Christ, "Whose soever sins ye remit, they are remitted unto them," are not taken literally but are interpreted to mean that God remits through the Gospel, proclaimed or read. Paul's words in II Corinthians 5, "God . . . hath given to us the ministry of reconciliation. . . . Now then we are ambassadors for Christ . . ." are understood to mean, not that the ministry and ambassadorship is given to living men, but that it is given to the holy Book also, the Bible. Luther never departed this much from the literal meaning of the Word. Thus, most Lutherans of our time profess faith in Scripture as the inspired and infallible word of

30 John P. Milton, *The Way* (Rock Island, Illinos: Augustana Book Concern, 7th printing, 1942), pp. 47-53.

God, but in practice they make void and of no effect some clear statements of the written Word through their doctrinal tradition.

There is another strange development in the Protestant world. In our time in numerous cases the "Reformed" are representatives of the original Lutheran tradition, or are close to it in their emphasis—and Lutherans often regard them as heretics for this very fact. It is easy to find from "Reformed" religious and theological literature statements like these: "God's chief agency in reaching souls is other souls." "God, the truth of the Gospel, empowered by the Holy Spirit, is mediated to another life through some human soul. God has no other way of reaching men except through man. God, the Bible, the Gospel, the Holy Spirit, all . . . come looking for some man . . . who will become a medium of transfer into another soul."[31] A. C. Archibald, the writer of these words, is a Baptist. We take another quotation: "According to the plain, simple teaching of Scripture, God has no other plan for reaching the unsaved, except through the saved men and women. I have not been able to find in the Bible the record of a single soul converted without God having called in some human agency."[32] Oscar Lowry, the writer of these words, was a teacher at the Moody Bible Institute.

When we compare the statements of some present-day Lutherans and of some modern "Reformed" we see the amazing thing that the Lutherans teach essentially a "Reformed" doctrine of the means of grace, while the "Reformed" in many cases teach an essentially "Lutheran" doctrine. Emil Brunner, a Reformed theologian, also emphasizes the "Lutheran" view: "The mistaken idea, that merely through the Bible can we become and remain Christians, constantly reappears. . . . God wills to give us His word only through human action, in order that He may force us to abandon our individualism."[33]

Yet, there have been and there are Lutherans who follow Luther at this point. Among Lutheran revival movements Lae-

31 Arthur C. Archibald, *New Testament Evangelism* (Philadelphia: The Judson Press, 3d ed., 1947), pp. 90, 110.

32 Oscar Lowry, *Pentecostal Baptism and Enduement with Power* (Chicago: The Bible Institute Colportage Association, 843-845 N. Wells St.), p. 4.

33 Brunner, *op. cit.*, p. 530.

stadianism, which has spread in the Swedish, Norwegian, and Finnish Churches in Europe and America, holds to the teaching of Luther at this point. In Sweden Bishop Einar Billing and Archbishop Nathan Söderblom emphasized Christ's living presence in the Church and the truth that He uses men as His instruments. In Germany and Sweden the Neo-Lutheran movement in the nineteenth century stressed the thought that the Church is the spiritual mother of believers and the carrier of the saving word of God.[34] In Finland Prof. Antti J. Pietilä taught that Scripture is the inspired and authoritative revelation-word of God, but the word which is spoken and proclaimed in the Christian Church is the means-of-grace-word, through which God saves men and imparts His grace to them. This word draws from the Bible and has its norm in it, but it is to be distinguished from it.[35]

In our time Luther scholars have again called attention to this teaching of Luther. Regin Prenter in Denmark gives an extensive and essentially correct account of the thoughts of the Reformer in his work *Spiritus Creator.*[36]

In America Taito A. Kantonen shows in his book *Resurgence of the Gospel* that Luther lays emphasis upon oral proclamation of the Gospel as the distinctive medium of the word of the Gospel. He remarks that although this emphasis is important in Luther's conception of the "living word," yet it has been largely forgotten in the later identification of divine revelation with the written word. According to Luther, Kantonen says, "the positive task of presenting Christ and awakening faith belongs primarily to the oral word. . . . The living word requires its own dynamic medium, the living voice."[37]

Luther is somewhat nearer to the Catholic view than to the Reformed (or rather, to the "Lutheran" view of our time) in the question of the "living word." The Catholic Church teaches that

34 Aulis Zidbäck, *Juhani Raattamaa eräiden Lutherin ydinnäkemysten uudistajana*/J.R. as a renewer of some basic insights of Luther/(Turku, 1941), pp. 33 f., 118.

35 Pietilä, *Kristillinen dogmatiikka*/Christian dogmatics/III (Helsinki, 1932), p. 277.

36 Full title: *Spiritus creator. Studier i Luthers theologi.* 2nd ed. (Aarhus, 1946), pp. 114-141.

37 Kantonen, *op. cit.*, pp. 122 ff.

God does not only speak in the Bible. In and through the Church the living and present Christ is continuously speaking. *"Ecclesia docens est vox loquentis Dei.* (The teaching church is the voice of the speaking God.) Karl Barth, in writing of this, exclaims: "No! we say. The *ecclesia docens* is not the *vox loquentis Dei."*[38] In this question Luther certainly teaches the same as the Catholic Church. In fact, the statement that "the teaching Church is the voice of the speaking God" is identical with the words of Christ: "He that heareth you heareth me; and he that rejecteth you rejecteth me" (Luke 10:16). There is, however, an important difference in the interpretation of this statement. The Catholic Church says that *whatever* the Church teaches, is the voice of God. *Luther* says that when the Church teaches and proclaims the Gospel *in harmony with the Scriptures,* its voice is the voice of God. If it teaches something that is in conflict with the written word of God, its voice is the voice of the devil.

We conclude with a statement of Dr. Aulus Zidbäck, a Finnish theologian: "As it is erroneous to give preference to the doctrinal traditions of the Church at the cost of the word of Scripture, as Rome does, so it is pernicious to . . . give the Bible that position in the order of salvation which according to its own revelation belongs to the living Church and to Christ who is present in it."[39]

38 Barth, *Dogmatik* (München, 1927), pp. 347 f., quoted from Zidbäck's *op. cit.*, p. 25.
39 *Op. cit.*, p. 30.

The Glory That Excelleth

Otto H. Heick

ALL our interest in theology, all the results of biblical and historical investigation, converge in a study of systematic theology. Fundamentally speaking, systematic theology includes dogmatics and ethics. Dogmatics I should like to define as the systematic discussion of the doctrinal element implied in the divine revelation, recorded in the Bible and apprehended by faith. "For these two belong together, viz., God and Faith," Luther says in the exposition of the First Commandment (Large Catechism). Ethics, on the other hand, is the science of Christian living. In dogmatics, then, we deal with that which is given us by God in Jesus Christ, whereas in ethics we are concerned with the task assigned to us who believe in Jesus. Hence dogmatics and ethics are inseparable. At no time was the Gospel a mere instruction about the nature and attributes of God. On the contrary, the purpose of the Gospel is, as Paul says, "to bring about obedience of faith" (Romans 1:5). The effect of the Gospel cannot be divorced from the content of the Gospel. Conversely, we shall not preserve the effect of the Gospel when we have lost the content thereof. An ineffective proclamation of the Gospel issues in a dead orthodoxy, whereas a preaching that wilfully ignores the content of the Gospel leads into *Schwaermerei,* i.e., subjective religiosity, or a shallow moralism. In addition to the passage quoted, the interrelationship of both, content and effect, is well brought out by Paul in I Corinthians 15:1 ff. In verses 1-7 we have a brief summary of the chief events of both Good Friday and Easter. These events are basic to the Gospel; apart from them there would be no Gospel. Yet all that which happened to Christ happened for a definite purpose. Christ did not live, nor die, nor rise unto Himself. In fact, His very name, Christ, suggests that He lived, died, and rose for others; for Christ means the Anointed King. And certainly, the Son of God is not a

king in exile, who has lost his kingdom. Rather as the Christ of God, He has conquered a kingdom for Himself and God. He washed us from our sins in His own blood and made us kings unto God the Father (Revelation 1:5 ff.). Here we have in a nucleus the truth of the second Article: "I believe that Jesus Christ . . . is my Lord, who has redeemed me, a lost and condemned creature, secured and delivered me from all sin, from death and the power of the Devil, . . . in order that I might be His, live under Him in His kingdom and serve Him in everlasting righteousness, innocence and blessedness."

This act of God in Christ is indeed once-and-for-all. The central truth of Scripture is not that the man Jesus acquired divinity, but that the Son of God took upon Himself our humanity.[1] If the Gospel were a message how a man, on account of his moral perfection, acquired divinity, there would be nothing unique about it. Potentially at least, this could have happened before Jesus, and it might also happen again. Then Jesus would indeed be one of us. But such an interpretation of the Gospel is utterly misleading. The Gospel does not proclaim the apotheosis of man; instead it announces the Incarnation of God: "the Word was made man." In Jesus God took upon Himself our humanity. Such an act evidently cannot repeat itself. God comes to us in an historical event. The man Jesus, who moved about in one particular country—and a small and unimportant one at that—in the reign of Tiberius, when Pontius Pilate was governor of Judea, and Herod was tetrarch of Galilee and his brother Philip tetrarch in some adjacent regions, and when Annas and Caiphas were the high priests, this man, Scripture proclaims, was God Himself. Little wonder, therefore, that this historical event is unique in every respect and that, consequently, the message of the New Testament passes all understanding.

In order to enlarge upon this theme, we shall make use of a passage in Saint Paul which, in our opinion, is an excellent illustration. Our reference is to II Corinthians 3:4-11 (Epistle lesson for the Twelfth Sunday after Trinity).

1 Cf. Emil Brunner, *The Mediator* (1934), p. 316.

In this passage Paul makes a comparison between the ministration of the Old Testament and that of the New. The key word of the Apostle is "glory," which occurs not less than ten times (eight times as a noun and twice in its verbal form). According to Scripture, "glory" is divine attribute, implied in the very nature of God. Glorious was the Almighty when He made heaven and earth. Glorious was God when His only Son was born into this world. All the hosts of heaven bore witness to this fact in the first night of Christmas. In due time this Son of God manifested forth His glory at the wedding at Cana. In the transfiguration He anticipated the glory of His resurrection and ascension. The glory of heaven is His as well as the kingdom and power of God.

Since God is glorious the ministration of His testaments is also glorious. When Moses came down from Mount Sinai with the two tablets of the Law in his hands, the skin of his face shone with glory so that even Aaron his brother was afraid to come near him, and Moses had to put a veil over his face when he talked to the people (Exodus 34). The ministration of the Law, then, was a glorious one, for the Law reveals a holy and righteous God.

This fact is of profound significance for all humanity. God is revealed in the law and order of the world. The whole Law, especially the ceremonial part, gives expression to the antagonism of the Old Testament to the nature worship of paganism. In the pagan religions the Deity is drawn into nature. The distinction between the Creator and the creature is obliterated. But this confusion endangers the true moral dignity of man. By worshipping nature man's own moral nature is paralyzed and destroyed, as witness, best of all, the sexual excesses of the pagans ancient and modern. On the other hand, by keeping the creature in the right relation to his Creator man is able, by divine grace, to maintain a truly ethical standard of life.

For this reason the Law is unremitting in proclaiming the holiness of God. This proclamation is basic to the whole Old Testament. As a holy God He transcends the world for, fundamentally speaking, the Hebrew word for holy "quadosh" means nothing else than separate, transcendent. If holiness is the very nature of God,

it stands to reason that every man who wants to worship Him must likewise be holy. "Ye shall be holy, for I the Lord, your God, am holy" (Leviticus 19:2). This fact put human life in Old Testament times on a high level. What it implied we may demonstrate by briefly enlarging upon the sanitary and legal requirements of the Law.

In the Law God and nature are kept strictly separate. Nature is God's creation, but is not a part of Him. In addition, He did not create all things in a uniform fashion. Rather as the potter has power over the clay, so God has made of the same lump "one vessel unto honour and another unto dishonour" (Romans 9:21). In this way a basis is established on which to distinguish between clean and unclean, between things profitable and things destructive, in the realm of the physical. In fact, this distinction runs through the whole Law. Even a casual reader of the Old Testament will be struck by the frequent references to these two realms of the natural. The Law distinguishes between clean and unclean animals, between meat that is fit for human food and other meat that is not fit for human consumption (Leviticus 11:1 ff., et al.). It enjoins the people to make proper provision for the disposal of all excrements (Deuteronomy 23:10 ff.). Especially the sexual secretions of the body are subject to a rigid sanitary discipline (Leviticus 12, 15, 19). All unnatural expressions of sex are regarded as an abomination (Leviticus 18, 20). A sterilized person, the Law states, shall not be admitted to membership in the church of God (Deuteronomy 23:2); nor shall a sterilized animal be offered to God in the temple (Leviticus 22:24). Also the covenant rite of circumcision has its basis in Israel's call to personal holiness and purity. In the same manner, a person affected with a contagious disease is to be quarantined and his clothes and dwelling to be disinfected or destroyed (Leviticus 13, 14). Finally, the sanitary provisions in dealing with a corpse are very rigid; so that a person neglecting them does incur the penalty of being cut off from the congregation (Numbers 19:14 ff.). Here, as always, the Law, in all its parts, has the same form of absolute unconditional com-

mand: the transgressing of its requirements means sinning against God.

The same religious attitude is undergirding the concept of right in the Old Testament. Man's righteousness is but a reflection of the righteousness of God. And as the righteousness of God is both retributive and forgiving, the Law takes full recognition of the power of love in dealing with one's neighbour, yea, even with one's personal enemy. Every one shall seek the good of his neighbour, including his enemy (Exodus 23:4 ff., et al.), while no one should bear false witness against him (Eighth Commandment). In times of war, the Israelites shall first offer peace to their enemies before they attack a city, and in destroying it, the women and children shall not suffer with the combatant population (Deuteronomy 21:14). Of special significance is the attitude of the Law in regard to slavery. The Old Testament proclaiming as it does the descent of all men from one blood, in principle conceives of slavery as a curse (Genesis 9:25, 27), because the concept of inferior races, which underlies the whole system and which is used by all its defenders, ancient and modern, has no place either in the Law or in the Prophets. Nevertheless the Law permitted the institution of slavery to exist also in ancient Israel, exhorting, however, the masters of slaves to treat them in a humane way. The same exhortation applies also to the foreigners living in Israel (Exodus 21:20; 22:20; Deuteronomy 5:14 ff.; 10:19, et al.).

The courts shall judge impartially. The Law commands that both judges and witnesses shall be above reproach (Deuteronomy 19:15). They dare not pervert the right of widows, nor of orphans, nor of strangers (Deuteronomy 24:17).

These references to the sanitary and legal requirements of the Mosaic Law may suffice. Undoubtedly, they will bear out our contention that all life grounded in the will of God is sacred and inviolable according to His ordinances. The Law indeed is glorious and those who are called to carry out its statutes are pursuing a glorious calling.

The Reformation has here, as always, the Word of God on its side. To bear civil office or to engage in the art of healing is to

both Luther and the Confessions of our church a God-willed state of life. While the earth remains, we cannot dispense with the office of the judge, the police, the soldier, nor with that of the nurse or the doctor, nor with that of a garbage collector. Every one engaged in any of these things may know that his life is valuable and pleasing in the sight of God and all righteous-minded men. By rediscovering this insight of Scripture, the Reformation has made a tremendous contribution to the advancement of modern culture because it put the church in a positive, constructive relation to the state and secular life. In the centuries following the Reformation, unfortunately this biblical concept of the calling was to suffer a terrible inflation, first in the hands of eighteenth century Deism and Rationalism, and later, in the nineteenth century under the impact of philosophical Positivism and a rampant Materialism. By the Deists and Rationalists God was relegated to a merely marginal note, a vaguely appreciated "First Cause." Thus the vital relation between God and man, the creature and the Creator, was lost. Consequently the emphasis shifted from a religious and theological view of life to a coldly metaphysical and moralistic concept of life. Instead of a natural community that has its center of gravitation in God, we now have an artificial community, a free association of individuals, each one endowed with some inalienable rights. This view of life is the driving force of American democracy. It was also a power in the political liberalism of Continental Europe. Its relation to the Christian faith is, however, more apparent than real. The modern democrats and liberals are at best only illegitimate, not true children of God. Nevertheless, this relationship was strong enough to make every one who considered himself a democrat, or liberal, or humanitarian, look to the church for help in the struggle against the evil powers released in Hitlerism. The Liberals on the European continent, for example, who had been traditionally indifferent to the church and the Social-Democrats who had been, on the basis of their Marxian materialism, frequently hostile to Christianity, became friends of the church almost overnight. It seemed as if some prodigal sons were coming to themselves and were determined to return to their Father's house. For

a long time these good people had been under the delusion that the modern world could maintain the ethics of the Christian faith despite the fact that they had rejected the dogmas of Christianity. Most of them had believed that in social ethics they had discovered the magic wand with the help of which they were able to create a better world, a world free of want, fear, and war. But Hitlerism and Communism are absolute proof that a society torn loose from belief in the One God who has created us all is destined to revert to a savage state of affairs. And it makes little, if any, difference whether we accept Hitler's theory of racial superiority or Stalin's view of the superiority of a class; either approach to life implies the destruction and liquidation of all those who do not or cannot comply with the ideal. Against this background we must view the inhuman destruction of life in recent times, the horrors of the gas chambers, concentration camps, and slave labour in both Germany and Russia and the countries dominated by them, and the desecration of man through medical maltreatment, forced sterilization, and filthy living conditions. In addition, a war like the last war is of necessity a total war, where the age-honored distinction between combatant and non-combatant individuals has lost its former meaning. In flagrant violation of the Law of Moses, therefore, inhuman suffering was inflicted upon men and women, adult and children alike. Over against all these forces the Law stands out as a real guardian of human life, and every statesman and politician, every soldier and policeman, nurse and doctor who seriously desires to carry out his profession in keeping with the will of the Creator may rest assured that he is doing a work that is glorious because he is serving God whose is the glory for ever and ever.

These facts notwithstanding, what once had glory has come to have no glory at all, because of the glory that surpasses it, Paul continues to proclaim in the passage under consideration (II Corinthians 3:10). The Law may be glorious, yet the Law is not the final word of God. In fact, it is not even the first word. Prior to the Law, the promise was given, and the promise is by grace, not by works. The Law was added "because of transgressions until the Seed should come, which is Christ" (Galatians 3:19). In every

respect the Law remains on the level of human reason. Its basic principle is righteousness by works. But the teaching that the righteous shall live and be acceptable to God is a fact that is conceivable to every intelligent being. It is a teaching that is in perfect keeping with reason. Consequently reason and Law are always twin sisters in religion. Little wonder that, for example, modern Judaism, which is rationalistic in temper, is also thoroughly moralistic. Already in the eighteenth century, which was the Age of Reason par excellence, Moses Mendelsohn, for instance, said that the three great truths of natural religion, i.e., belief in God, virtue, and immortality, are the very essence of Judaism. Unlike Christianity, he said, Judaism has no creed, but believes in truths based on reason. The same holds true of every one who conceives of Christianity as a moral code. Exactly fifty years ago, in the winter semester of 1899-1900, the great Harnack delivered his famous lectures on *Das Wesen des Christentums,* translated into English under the title, *What is Christianity?* In these lectures Harnack defended the thesis that faith in the Fatherhood of God, in His providence, in the divine sonship of man, and in the infinite value of the human soul, is the very essence of the Gospel. In the eighteenth century, John George Hamann (d. 1780), in reply to Moses Mendelsohn had said that the Judaism of the latter has nothing in common with the true religion of the Bible, not even with that of the Old Testament. The core of Scriptural teaching is promise, not law; but the rampant rationalism of our day Hamann maintained, is law not Gospel. The Rationalists therefore, he said, are no Christians at all. They are Judaizers, not followers of Jesus. And the same reply could have been made to Harnack. The essence of Christianity, as conceived by him, is de facto the very denial of the Gospel. Strictly speaking, Harnack and all his followers on both sides of the Atlantic are no Christians at all. They are Judaizers, Rationalists, and moralists. The core of their message is a moralism which is innate to reason. The truth that breaks forth in the Gospel which they proclaim is not a new truth but is a truth which was always known though its purpose may not have been clear until Jesus came. Jesus is to all of these men nothing more

than the "Revealer" or "Founder" of a new religion, the "Bearer of a moral idea in whom the ethico-religious ideal was realized for the first time." But the Gospel as understood by the Reformation stands out as a living protest against this minimizing of Christ. To Luther Christ is unique in every way because He is God Incarnate. "Ask ye, Who is this? Jesus Christ it is, of Sabaoth Lord, there is no other God, He holds the field for ever." This is His glory which no one can share with Him. Consequently in Christ something entirely new breaks forth, that which was not known before Him. According to reason and law, the righteous is acceptable to God and will be rewarded by Him; but in the Gospel the scale of values is turned completely upside down; not the righteous, but the sinner who humbles himself before God shall Live! "I came not to call the righteous," said Jesus, "but the sinner to repentance" (Mark 2:17). This truth is condensed in one statement, "God justifieth the ungodly" (Romans 4:5). This is the unique glory of the New Testament and is precisely the glory that surpasses the glory of the Old.

The Gospel, therefore, is a unique message. It is indeed foolishness to both the Jews and the Greeks, the moralists and rationalists of every age. The church likewise is a unique group in society. It is the fellowship not of the righteous but of forgiven sinners. And finally the pastoral office is also unique. Its central message may well be summed up in the saying: "Thy sins are forgiven thee." There is no other office that can make such a proclamation. A judge may acquit a person in court, a doctor may release his patient from the hospital, and a professor may instruct a student to be graduated *maxima cum laude*. As we said, the office of these men has its peculiar glory. But none of them can proclaim the forgiveness of sins; rather all of them, the teacher, judge, and physician, remain on the level of intra-mundane values. Only the proclamation of the pastoral office has eternal significance. This is its surpassing glory.

Justus Jonas— A Collaborator With Luther

M. E. Lehmann[1]

THAT PERIOD of church history, which is called the Reformation age, will always retain an unrivalled importance and unique fascination, especially for Protestants. While in studying the Reformation the interest centers chiefly around its most outstanding and best-known leaders, a better acquaintance with men of subordinate rank has very distinct advantages; for it enables the student of history to trace the Reformation movement in a more limited field and to observe more closely why the principles of its leaders gained such widespread popularity and success. Justus Jonas, a follower of Luther and collaborator with him in the Reformation in Germany, offers the opportunity for such a study.

The role played by Justus Jonas in the spread of the Reformation was significant. In fact one seems compelled to draw this conclusion: The Reformation in Germany, under Luther's leadership, was in no small part due to the fact that the nation's most gifted men—men like Melanchthon, Jonas, Bugenhagen, Brenz, Butzer, Spalatin, Capito and Cruciger, to mention but a few—became whole-hearted adherents to it. These men were Luther's disciples, many of them acting as local leaders in various parts of Germany.

The other aspect of the Reformation, which becomes strikingly apparent in a study of Justus Jonas, is that the movement was popular in the best sense of the word. The Reformation in Halle, in which Jonas was its most prominent leader, was desired by the people. Indeed, this was a most important factor in assuring the Reformation of any marked degree of success in the face of the determined opposition to it by many spiritual and

1 This study is a summary of a doctor's thesis submitted by the author at Princeton Theological Seminary, 1948.

worldly rulers. The doctrine of the priesthood of all believers, so basic in the Apostolic Church, was again proclaimed with force and conviction, and the Christian religion became once more the religion for all without distinction.

IN SEARCH OF A PROFESSION

Jodocus Koch or Justus Jonas, as he later called himself, was born as the son of a well-known senator in the free, imperial city of Nordhausen in Germany on the fifth day of June, 1493. Under the supervision of his father Justus Jonas received the best training available in the schools of Nordhausen, and the lad, possessed of unusual mental capabilities, made such astonishing progress that at the age of thirteen he was in a position to enter the University at Erfurt. It seems likely that Jonas' father died before he was privileged to witness, with what would have been justifiable paternal pride, the academic achievements of his son.

When Justus Jonas came to Erfurt in 1506, the University was the center of Humanism in Germany. In 1507, one year after entering the University, he received his bachelor's degree and in 1510, at the age of seventeen, he obtained his master's degree. During this first period of his stay in Erfurt Jonas became a member of that circle of Humanists of which Eobanus Hessus, the then famous Humanist poet, was the recognized head and which received encouragement and counsel from the noted Humanist of the Church, Conrad Mutianus, Canon at Gotha.

The riots that fairly rocked the city of Erfurt in 1509 and 1510 were instrumental in breaking up this influential coterie of scholars. As a result, Jonas, who was desirous of pursuing his studies in law, left for Wittenberg, attracted no doubt by the widespread fame of the ecclesiastical jurist, Henning Goede, as well as by the rising reputation of this new school. He obtained the degree of bachelor of both civil and canon law at the Wittenberg University, and while it is certain that he came into contact with the new evangelical emphasis in the city, there is no traceable evidence that he was at this early date influenced or personally acquainted with Luther.

In the spring of 1515 Jonas returned to Erfurt, and in the years that followed the University reached the zenith of its renown as a center of the Humanist movement and all that this movement stood for.

Jonas was now beginning to evince greater interest in theology. He designated the year 1516 as the one when he first began to preach. In 1518 he received the doctor's degree of both civil and canon law, and soon thereafter he was made Canon of St. Severi Church in Erfurt. Thus he had taken up his profession as ecclesiastical jurist, which enabled him at the same time to lecture at the University.

The acquaintance with John Lange, an outstanding Greek scholar in the Augustinian Cloister in Erfurt and close friend of Luther, ripened into an enduring friendship. It was Lange who introduced Jonas to Luther. At this time Jonas became above all an enthusiastic disciple of Erasmus of Rotterdam, and in the spring of 1519 undertook a mission for Frederick the Wise to Erasmus in the Netherlands. Jonas met Erasmus in Antwerp and enjoyed an association of several weeks with this great Humanist scholar.

During his absence from Erfurt Jonas was elected rector of the University. The election of the twenty-six year old Humanist signified the complete triumph of the new learning and ushered in a two-year period which marked the very peak of the University's fame and popularity during its notable history. Aided by likeminded friends, Jonas vigorously inaugurated a thoroughgoing reform of the academic program in which the prevailing influence of Erasmus came to the fore and the sterile Scholasticism of the day was discarded.

In a letter written in 1519 Luther instructed John Lange to remember him to "the most learned and most dear Jonas." Evidently an acquaintance between Luther and Jonas existed at this date. Moreover, Luther's debate with John Ingolstadt of Eck in Leipzig, in 1519, elicited the complete sympathy of Jonas and other Humanists for Luther's cause. In June, 1521, Luther wrote to Jonas in Erfurt. "I rejoice," said the Reformer, "that you have

fled from the stormy sea of jurisprudence into the haven of the Holy Scriptures. May the Lord, who has begun it, preserve you. Miserable men are raging, they seek my life; but Christ lives and reigns."[2] Shortly after this Jonas announced his intention of becoming a preacher. At this time John Ingolstadt of Eck was trying to put into effect in Erfurt the papal bull condemning Luther's teachings and writings as heretical. Jonas promptly espoused Luther's cause, published a tract entitled "An Erfurt Declaration on Behalf of Martin Luther," and completely frustrated Eck's plans and purposes in the city.

The common purpose of reforming the Church had brought about a significant union between Humanists and the leaders of the reform movement at Wittenberg. But it was a short-lived one. In 1521 Jonas accompanied Luther to the Diet at Worms, and, together with Jerome Schurf and Nicholas von Amsdorf, acted as Luther's adviser. His espousal of Luther's cause resulted in his deposition as Canon of St. Severi and his excommunication. Besides, he was severely taken to task by Erasmus in a lengthy letter. Erasmus was not at all in sympathy with Luther's "tumultuous procedure" that was endangering the concord of the Church. Erasmus hoped to win the talented Jonas for the more gentle, peaceful occupation of disseminating the Christian philosophy among the learned in order to effect reforms in the Church. But Erasmus' letter failed of its purpose. Erasmus was retracting in the hour when stout hearts of strong faith in the Word of the Lord were marching forward, and Jonas decided to march with them in faith.

APPRENTICED TO THE WITTENBERG REFORMER

Following Henning Goede's death at Wittenberg Jonas was, upon Spalatin's recommendation to the Elector Frederick the Wise, called and installed as Provost of All Saints' Chapter in Wittenberg in 1521. In Erfurt he had, under Erasmus' influence, become a Christian philosopher; in Wittenberg he was going to become

2 Enders, *Dr. Martin Luther's Briefwechsel,* Vol. II, pp. 419-421.

a teacher of God's Word. Enthusiastically he wrote in a letter to the Elector: "Out of Wittenberg the truth of God has sounded forth, and the Word of the Lord has come out of and from Saxony." Jonas was therefore sure that his Electoral grace would show the necessary insight and understanding so "that no injury might befall the evangelical cause and action, which have so blessedly begun in your Electoral grace's city Wittenberg, as well as to the most pure and most plain glory and honor of the truth of our Lord and Savior Christ."[3]

As Provost Jonas delegated the duty of lecturing on canon law to another person and remunerated him for doing this work. Having thus freed himself from this task, he was able to serve as professor on the theological faculty in Wittenberg. And in order to be better qualified for his position as teacher of God's Word, he earned the doctor's degree in theology which was formally bestowed upon him in October, 1521.

During Luther's absence from Wittenberg after the Diet of Worms, Andreas Carlstadt von Bodenstein assumed the leadership of the reform movement. Jonas at first kept pace with Carlstadt's radical reform measures, and, following Carlstadt's example, renounced celibacy and married early in the year 1522. When, however, the movement assumed revolutionary proportions and resulted in destructive violence, Luther, though under imperial ban, returned to the city and restored order. Both Jonas and Melanchthon, realizing their mistaken zeal, readily acknowledged the wisdom of Luther's conservative procedure and placed themselves under his wise leadership.

Jonas engaged in lecturing and writing on behalf of the Reformation with considerable success. During the years 1523-25 he was chosen as dean of the theological faculty. By virtue of his training as lawyer he was often consulted in matters involving legal questions and in that capacity solved many practical problems arising in the various churches in Saxony. He began his recognized work as a translator of Luther's and Melanchthon's writings and continued this service for the Church of the Reformation

3 Kawerau, *Der Briefwechsel des Justus Jonas,* Vol. I, p. 63.

throughout his life. Moreover, he became one of the outstanding leaders in a series of church visitations which were undertaken by jurists and theologians in the interest of orderly and effective church life in the various parishes where the Reformation had been accepted.

Jonas took part in the Diet of Augsburg in 1530 and represented the evangelical cause with praiseworthy constancy when Melanchthon was inclined to waver and make dangerous concessions.

The many difficulties and duties connected with the consolidation of the Reformation in the various churches of Electoral Saxony were in no small measure shouldered by Justus Jonas. He was chiefly responsible in assuring the success of the reformation of the church in Naumburg in 1536. In the midst of all these obligations, he continued his work as lecturer at the University and participated in the revision of Luther's translation of the Scriptures.

LEADING THE REFORMATION IN HALLE

The history of the spread of the Reformation to Halle, and of its eventual triumph in that second largest city in the Archdiocese of Magdeburg was characterized by two conspicuous features. Firstly, the Reformation was eagerly desired by the people in Halle who were won over to the evangelical faith by the writings of Luther. Secondly, it was providentially nurtured, strengthened, and extended by pious preachers of the Gospel.

George Winkler was the first person in Halle to espouse the cause of the Reformation openly. He preached the Gospel with great popular appeal. The deliberate murder of Winkler by agents of the Canons of Mainz Cathedral in August, 1527, seemed to presage the doom of the spread of the Gospel in Halle. But Luther's prophecy "that Magister George's blood may be a divine seed, which although sown in the earth by the hand of Satan and his members, may bring forth seed an hundredfold, so that instead of the murdered George a hundred other faithful preachers

may arise, who will injure Satan a thousand times more than the one man has done,"[4] was eventually fulfilled.

On April 14, 1541, at the request of certain representatives of Halle's citizenry and with the consent of Luther and his colleagues, Justus Jonas arrived at Halle in order to secure that influential city for the blessed cause of the Gospel. His fearless preaching coupled with exemplary devotion to his work soon enabled him to win enduring victories on behalf of the evangelical doctrine. Unfortunately the uninterrupted progress of the Reformation in Halle was clouded by family sorrow which entered Jonas' home during these years. One of his sons accidentally drowned in the Saale River in September, 1542, and in December of the same year his wife died while giving birth to their thirteenth child. Within less than a year Jonas married again, even though Luther cautioned him to be less hasty.

During the years 1545 and 1546 Luther's efforts to compose a quarrel between the Counts of Mansfeld in Eisleben, the city of his birth, brought him repeatedly into the home of Jonas in Halle. Jonas accompanied Luther on the latter's third and last journey to Eisleben, and we owe the faithful account of Luther's last days and death in Eisleben as well as the details of his funeral to Justus Jonas who was assisted in this undertaking by John Aurifaber and Michael Coelius, Chaplain of the Counts of Mansfeld.

YEARS OF DISTRESS

The Schmalcald War and its aftermath brought considerable tragedy to the Protestant cause. For Jonas, too, the unknowable future was going to unravel itself in years filled with lonely wanderings and manifold griefs, and in retrospect he could have joined the writer of Ecclesiastes in saying, "I have no pleasure in them" (Ecclesiastes 12:1).

Twice during the Schmalcald War Jonas was obligated to flee from Halle and seek refuge elsewhere. After his second flight, his immediate return to Halle was made impossible. He therefore ac-

4 Margaret Currie, *The Letters of Martin Luther*, pp. 165-166.

cepted the superintendency of the church at Hildesheim. His stay in Hildesheim lasted only nine months, and after a year's absence he returned once more to Halle where nought but disappointments and grief lay in store for him. Because of the precarious political situation at the time and Jonas' disfavor at the imperial court, the senate at Halle did not permit Jonas to preach publicly. In Halle his second wife died in 1549. He married again in 1550, and soon thereafter left Halle in order to become superintendent of the church of Coburg. Late in 1552 Jonas accepted the call to the church at Regensburg where the evangelical population was having considerable difficulty in introducing the Reformation principles. Here he labored faithfully until the middle of the year 1553.

His last earthly labors were given to the church at Eisfeld where he became chief minister and superintendent. While the peace of Augsburg was being ratified, Jonas' life was fast ebbing away. Some old accounts tell of an intense spiritual struggle that took place as his inexorable end approached. Temptations, similar to those that had beset Luther in 1527, cast the sombre shadows of an impenetrable darkness across the valley of death through which, like all the sons of men, he had to make his way alone. Doubts concerning his salvation assailed him and his soul was vexed by fear over his approaching end. After all efforts of his fellow-ministers failed to bring him the Christian comfort and hope he had himself proclaimed, the clear reading of a word of Scripture from the fourteenth chapter of St. John, by his servant, dispelled all gloom, suddenly and miraculously flooding the chambers of his weary soul with the bright light of faith and hope. All contemporary records regarding the manner of his death concur. On the sixth of October, 1555, with a cheerful spirit and "in the pious and sincere confession of the Son of God, Jesus Christ," he repeatedly uttered Christ's saying: " 'In my Father's house are many mansions,' and at length commended himself to Christ with these words: Lord Jesus Christ, into Thy hands I commit my poor soul; Thou hast redeemed me."[5]

5 Kawerau, *op. cit.*, Vol. II, pp. lv-lvi.

SET FOR THE DEFENCE OF THE GOSPEL[6]

Justus Jonas' contribution toward the success of the Reformation in Germany was considerable. His clear insight into the meaning of the Gospel message made him realize and emphasize that the primary purpose of the ministry consisted in bringing the saving Word of God to men. To this end his organizational ability was a valuable asset. The many church orders which he drafted provided the necessary pattern for the ordered expression of the life of faith within the evangelical churches. In the work of the visitations he demonstrated decisively that the basic task of the evangelical Lutheran Church of Germany was a concern for the souls of men. His suggestions and preliminary work in organizing consistories also proved to be of far-reaching importance in the continued progress of the Church of the Reformation, because his knowledge of church and civil law as well as his practical ability enabled him to avoid many difficulties and unnecessary legal entanglements.

As the leader of the Reformation in Halle his many-sided abilities came to their most consummate expression. There he preached the glorious Gospel of Jesus Christ before thousands of persons with amazing popular appeal and success; there he taught the evangelical truth with sincere simplicity to all kinds and conditions of men; there he intrepidly faced the threats and dangers of his responsible calling; there he defended the precious truths for which he was prepared to die, and attacked all falsehood and misrepresentation; there he experienced the truth that the Church on earth is the Church Militant, and gladly expended his strength in valiant battle against its foes; there he came to know from experience that the Church is "hidden beneath the cross." When he left Halle reluctantly and sadly, he also left behind a church that was instructed in the faith, organized in its ministry and work, and well prepared to bequeath to the succeeding generations the Word of God which it had received. The church at Halle was the

6 Philippians 1:17b.

most impressive monument of his minstry, an epistle written in the hearts of its citizenry, to be known and read by all men.

Eleven years after Jonas' death, his friend, Jerome Weller, addressed a letter to the senate of Halle. In reverent and affectionate words he reminded the evangelical Christians in Halle of the selfless labors and eminent gifts with which Justus Jonas had served their church. He wrote:

> It is certain that from the very beginning you embraced the restored teaching of the Gospel properly and in earnest and supported and honored the most famous Dr. Justus Jonas of sacred memory for many years with greatest reverence as a prophet of the Lord. Jonas, moreover, was a faithful and sincere collaborator with Luther in propagating the teaching of the Gospel, and whoever else may have been, he was most intimately associated with Luther and was alone a constant eyewitness of the former's conflicts. For this reason Luther took more delight in his intimacy with Jonas than with his other friends. As often as Luther was sadder than usual, his wife, being a wise woman, immediately summoned Jonas in secret for a meal so that he might gladden her husband with his very pleasant conversation. For no one could revive the languishing spirit better by conversation than he. With what great gifts he was truly endowed his admirable writings show. He possessed a remarkable knowledge of the Latin, Greek and German languages, a mediocre knowledge of Hebrew. His eloquence was truly so outstanding that he could be compared with the greatest orators. For great were the brilliance and wealth of his words in his speech. He was able to enlarge upon whatever he wished in a marvellous manner by frightening the profane and secure with divine threats and lifting up and strengthening the truly afflicted with the sweetest comfort. In addition, he possessed admirable skill in translating Luther's Latin and German writings. In this matter he had no equal, and he rendered a distinguished and useful service to the Church, very plainly meriting praise from all posterity. His nature was truly heroic. For the forcefulness of his genius was seasoned by an extraordinarily pleasant disposition and by good breeding. In conflict with his adversaries he was as courageous as a lion, toward the meek and afflicted as gentle as a lamb. Such is the manner of heroic men.
>
> Indeed, what an immense benefit he conferred upon the Church of Christ is evident. For he planted and firmly established the three renowned churches, at Naumburg, at Halle and at Regensburg so that he can rightfully be numbered among those most distinguished teachers who, going through the valley of tears, make many fountains there, whence they carry off many brilliant victories (Psalm 84:7). But how many labors, how many difficulties, conflicts and dangers he entered in this warfare can readily be estimated. He also

bore in his own body the marks of Jesus Christ. For he was not only afflicted with cruel sicknesses, but even oftener his heart was wounded by the fiery darts of the devil, and, like Luther, he spent many sleepless nights. For it is the custom of the devil to buffet (to use the Pauline figure) all pious teachers who earnestly strive to make known the glory of God and to preach Christ sincerely; and such satanic buffetings cause them much severer pain than any outward afflictions. I recall that Luther said he would rather be tortured by a public executioner than to be torn to pieces by the devil's fiery darts, and he added that the pious fathers endured pains far severer than any martyrs. Rightly, therefore, Jonas also could make use of this saying of Paul: "in distress, in afflictions, in hardships, in labors, in vigils, etc." These indeed are the noble ornaments of a pious teacher by which he is to be distinguished from false teachers.

These things I have called to mind about Jonas so that I too might in this way express my gratitude toward him who is dead, since he has most richly deserved it from me because he adorned me with the doctor's degree; but I congratulate you on this good fortune that the Lord has bestowed upon your citizenry such a great light of the Church.[7]

The sincere tribute paid by this contemporary and friend of Justus Jonas to the tireless and selfless labors of the Halle Reformer and to the indisputable magnitude of his achievements on behalf of evangelical Christianity may well serve as a closing testimony that his record has been indelibly inscribed upon the pages of Reformation history.

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Notes and Studies

A NEW GREEK-ENGLISH LEXICON OF THE NEW TESTAMENT

The last unabridged Greek-English dictionary of the New Testament was J. H. Thayer's work, published in 1886, with a corrected edition in 1889, and often republished. In its day, this was an excellent work. Much of it, however, has been rendered obsolete by the many developments in New Testament study since that time. Several smaller New Testament dictionaries are available which pay some attention to the newer data, but it has long been an axiom of New Testament scholars that a new unabridged lexicon was vitally necessary.

The University of Chicago Press has for some time been giving serious consideration to the publication of such a dictionary. Independently of their efforts, the Lutheran Academy for Scholarship of the Lutheran Church—Missouri Synod had advocated preparation of a translation into English of Walter Bauer's excellent German Lexicon of New Testament Greek (third edition, 1937). In 1949 the necessary funds were put at its disposal by the church body mentioned. Happily, these two enterprises were merged when the Press and the Church entered into a contract November 30, 1949, to produce an unabridged lexicon of the Greek New Testament for English-speaking students.

The editors of this work are Dr. William Arndt, professor of New Testament at Concordia Seminary, St. Louis, and Dr. F. W. Gingrich, now on leave of absence from Albright College, Reading, Pa. They will base the new dictionary on the fourth revised edition of Bauer's lexicon, which is expected to appear soon. Dr. M. M. Mathews, who is the editor of the dictionary department of the Press, is advising them on lexicographical procedure. Dr. Arndt is working in St. Louis (Concordia Seminary, 801 De Mun Ave., St. Louis 5, Missouri) and Dr. Gingrich is at the Univer-

sity of Chicago Press (5750 Ellis Ave., Chicago 37, Illinois). They invite suggestions as to the form and content of the dictionary from all interested persons.

THE PSYCHOLOGY OF RELIGIOUS PROPHECY[1]

William E. Hulme

The prophets of the religious cultures of the world have created an office outstanding for its unique character and its revolutionary accomplishments. Their personalities, abilities, experiences and activities have created religious history. Because of its unusual character, religious prophecy offers a challenge to all who would understand more fully the workings of the human mind. The problem of this dissertation is to determine whether psychology can enlarge our understanding of the function of prophecy, both in its relation to the prophet and in its effect on the prophet's people.

It aids our understanding of the prophet and his activity if we study his origin in the cultures of antiquity. Though they differ radically, magic, divination, and prophecy are steps in that order in the evolutionary development of religious mediation. More primitive cultures believed that the divine spirit possessed the spirit of the prophet to the extent that the personality of the prophet was overruled and overpowered. More advanced cultures believed the divine spirit communicated his will to the mind of the prophet. As an advanced stage was reached in a particular culture, the preceding one became outmoded, and finally disrespected and outlawed. Reason and reflection are attributes of prophecy in its highest development.

The nature of the prophet was particularly fitted for his office. His gifts which developed through his cultural encouragement distinguished him from the ordinary religious individual. Though

1 The following is an abstract of a doctoral dissertation submitted to the Boston University Graduate School in 1948.

the personality of the prophet was widely divergent among the representatives of the office, it had specific and basic qualities which stimulated the prophetic function. A pronounced element of the paranormal is associated with that function. The prophet often had revelation experiences through dreams, visual and auditory impressions, and visions. Regardless of the interpretation of the prophet's revelation and inspiration, ecstasy, frenzied or mystical, was usually a factor in his experience of the presence of the deity and his knowledge of the will of the deity. Frenzied ecstasy was associated more with primitive cultures as an evidence of possession, while mystical ecstasy was usually the manner in which the prophets of more advanced cultures received their revelation. The prophet was intensely conscious of the presence of God.

The great prophets were men of keen intellects. Students of history, authorities in social and ethical living, astute observers of human nature, they were practicing psychologists. The prophet's intellectual genius was matched by his poetic abilities. It was these normal psychological powers together with his paranormal abilities in receiving revelation that qualified him for his task, both in his own estimation and in that of his people. The soundness of his mind was not impaired by his visionary experiences. These were not typically pathological and differed from hallucinations in that they integrated his personality, added to his knowledge and improved his mind, while hallucinations disintegrate the personality and injure coherent mentality.

The prophet served a vital need, or his office would never have survived. He gave his civilization mediation, communication, from the spiritual world. Though he may not always have been called a prophet, and though he may even at times have been associated in a priestly manner with the worship cultus, the prophet was distinguished in all cultures by his function as an authoritative mediator for the deity to the people. He was the spokesman for God. His inspiration was his modus operandi as the mouthpiece of the deity.

He saw his task as interpreting the will of God by preaching, teaching, and counselling the people in practical steps of religious

and ethical progress. He foresaw future events and warned the people how to prepare for them. His predictions of the future were both deductions from recognized moral principles, and paranormal revelations. When they were products of normal psychological powers the predictions were often conditional, reasoned inferences from the prophet's acute understanding of spiritual law, human nature, history and social and causal relationships. They were dependent upon possible changing conditions due to the cause and effect relationship inherent in spiritual or moral law. Due to his paranormal psychological powers the predictions were often unconditional, as he precognitively perceived an event of the future. Not that the conditional would be overruled in the prediction, but that the conditions which could change the prediction would not materialize.

Aware of the moral law of the world, of conditions as they were and as they ought to be, the prophet was frequently in conflict with the priests and rulers of his culture. Whenever ethical standards were violated by priest or ruler, regardless of the substitution of sacrifice or royal authority, they were soon exposed to the denunciation of the prophet.

Prophecy reached its acme in the Hebrew prophet. He was unique, not always in method, but in message. Identifying himself with Yahweh's cause, though it meant social ostracism, he tested each experience with what he knew as Yahweh's nature and will. He was emotionally sensitive to human need, a passionate champion for human justice, an unflinching spokesman for his God.

From the prophets of old to the psychics of the present day there have been claims for extrasensory perception. The prophets manifested it in their mediation, the poets have described it as their inspiration, others, in their intimate human relationships. Diminishing prejudice in scientific circles against the possibility of nonrational, nonphysical occurrences has stimulated the progress of psychical research. Important data from the investigations of The British Society for Psychical Research, The American Society for Psychical Research, The Parapsychology Laboratory at Duke University, and others, have established a science. As telepathy,

clairvoyance, postcognition and precognition were being tested in the laboratory, the paranormal element in the prophetic function was being indirectly analyzed. What was once regarded as a supernatural mystery is now believed to be a natural though non-physical ability of the human mind. Though extrasensory perception can be brought under only slight conscious control, experimentation has shown that it responds to favorable conditions, which may be formulated as laws.

Spontaneous psychical occurrences as premonitions, telepathic transferences, predictive dreams, clairvoyant impressions, are claimed by many in every age. The laboratory has sought to reproduce the conditions in order to test the possibility of extrasensory perception, and the subsequent data have been predominately positive. The personalities, environmental conditions and mental preparations conducive to positive results in the laboratory are those which encourage spontaneous psychical occurrences. They are also the conditions and qualifications which facilitate the paranormal in the prophetic function. The introspective descriptions of the subject, the experience itself and the after effect of the subject in the laboratory, among the spontaneous psychics and professional mediums in our society, and of the prophets, show marked similarities. Of particular importance is the illumination that the laboratory experiments with precognition have given to the unconditional predictions of the future made by the prophets. The correlations in attitude, personality, working conditions, descriptions of experience and after effects of the prophet, the spontaneous psychic and professional medium, and the laboratory subject in extrasensory perception, are so convincing that they make extrasensory perception the most reasonable explanation of the description of paranormal elements in the prophetic function.

The phenomenon of extrasensory perception as well as the more complicated visionary experience of the prophets and inspirational invasions of the poets, scientists, artists and philosophers, are not primarily the functions of the subconscious mind. They are opposite in character from the activities of the subconscious, being sharply focused, dissociated with the past and of a non-

physical, super-individual nature. They are of a superconscious nature. It is only reasonable from the standpoint of modern psychology to assume a superconscious dimension of the mind to account for these phenomena of a superconscious nature, even as we assume a subconscious dimension to account for those of a subconscious nature. The superconscious experience is above the critical judgment of the conscious mind, occurring when sense perceptions of the material world, active alertness of the conscious mind and memory associations of the past have faded from the focus and attention of mental activity. The prophets as well as the mystics reached their experiences of God through practices, voluntary or involuntary, which cultivated superconscious realization. These practices often consist of meditation upon symbols or thoughts of religious significance.

Superconscious experience may have an integrating effect on the personality and may leave the mind with a better understanding of the higher values of human life. Its highest form is an experiencing of the cosmic consciousness with which the individual consciousness unites. The prophetic spirit consists in developing the mental and spiritual discipline for inspiration and revelation.

A KIERKEGAARD FELLOWSHIP

The privately-endowed David F. Swenson-Kierkegaard Memorial Fund made available for 1949-50 the first of its fellowships of $500 to be used for the study of the writings of Soren A. Kierkegaard, 1813-1855. The first Fellow was Reidar Thomte, professor of philosophy at Concordia College and author of *Kierkegaard's Philosophy of Religion.* Professor Thomte utilized his stipend for study in the Scandinavian countries during the summer of 1949.

Another fellowship is being made available for the year 1950-51. Persons of any creed, nationality, or color are eligible. Each recipient is free to choose his own place of study. In view of

the character of the subject matter, a religious interest and a reading knowledge of Danish are requisite. Anyone seeking application blanks or information is urged to write the Secretary of the Swenson-Kierkegaard Memorial Committee, Dr. Paul L. Holmer, Department of Philosophy, 300 Folwell Hall, University of Minnesota, Minneapolis, Minnesota.

Book Reviews and Notices[1]

To Fulfill This Ministry. By William C. Martin. Nashville: Abingdon-Cokesbury Press, 1949. 142 pages. $1.75.

Too few books are written on the pastoral ministry. Bishop Martin has rendered a helpful service to the ministry in producing this one. He manifests a contagious enthusiasm for the pastoral ministry and presents a great many valuable and workable suggestions. A careful reading of the book should inspire greater devotion and lead to greater joy in the ministry. It ought to give new vision to the minister who has grown tired of the drudgery and the limitations of pastoral work.

The author is correct in the statement: "When a Christian minister, no matter what the nature of his special appointment may be, loses the heart of a pastor, he is largely disqualified for any assignment by the church which relates to the welfare of the people." In the first chapter there are set forth the conditions essential to an effectual and joyous pastoral ministry. The chapter on the work of the evangelist stresses the necessity of uniting learning and piety, a vital faith and workable methods.

Wise guidance is given in fulfilling the function of the prophet and the priest in the pastoral spirit. The pastor's mission in leading, inspiring, and working with laymen is emphasized as a vital part of the pastoral ministry. The final chapter, not to refer to the others between, which also are excellent, gives the pastor a prescription for maintaining the glow of highheartedness and of enthusiasm even unto the closing day of his ministry.

The contents of the book are based on the Willson lectures at McMurry College.

HARVEY D. HOOVER

Pastoral Counseling. By Seward Hiltner. Nashville: Abingdon-Cokesbury Press, 1949. 291 pages. $3.00.

Few men, if any, in America today are better qualified to write a book on pastoral counseling than is Seward Hiltner. His study of the field and of related fields has been broad and thorough; his experience, wide and varied; his ability to write lucidly and tellingly, tested and proven. It is no wonder, then, that the book before us is, if not the most informative and enlightening in its field, certainly one of the very best that have thus far been produced.

The whole field of pastoral counseling is covered: theory and practice, objectives and procedures, relation to other pastoral work and to other kinds of counseling, the resources available to the pastor for counseling and those available to him for learning to counsel effectively. Copious notes, thirty-five pages of them, document the discussion and suggest rich resources for further investigation. An index is provided.

Underlying the presentation is an acceptance of a dynamic psychology—a psychology which centers in personality. In all counseling, the human person—the human person with his conscious and unconscious elements, with his complex background and experiences and feelings concerning them, with his limitations and potentialities—is, or should be, the focal center. The primary objective, therefore, is not finding a solution to a specific problem which a person may have—much less giving him a solution to his problem—but helping him to grow, to develop a more

1 Books reviewed or noticed in these pages may be purchased through your church's publication house.

mature personality. The resources for this lie within him if he is but given an opportunity to become aware of them and to utilize them. Counseling is intended to do precisely this. In other words, it is a process in which a person aware of difficulties and aware of the fact that part of his difficulties lies within himself is helped to understand his difficulties, particularly that part of them which is rooted in himself, and is thereby helped to help himself and thus to grow, to mature.

This basic concept controls the whole counseling process as set forth in detail, and copiously illustrated by actual case studies, in this book. Emphasis is repeatedly laid on the fact that the process must from first to last be eductive, rather than directive. The counselor is to lead, not to pull or push. The pastor-counselor is to shepherd, not to moralize, judge, coerce, discipline.

This basic concept should control also all other work of the pastor—his preaching, teaching, evangelistic efforts, administration of congregational affairs. These will then open further opportunities for pastoral counseling.

This basic concept should also control the use which is made of religious resources, such as prayer, Scripture, religious literature, Christian doctrine, the sacraments and other rites of the church.

This brief statement of the controlling philosophy of the book and this brief summary of its scope set forth its value very inadequately. It must be read, and re-read—the reviewer has done so three times—to be fully appreciated. There is value on almost every page. While the study of this book will not of itself make a student of theology or a pastor an effective counselor, it will help to do so; and it will certainly help him to avoid many serious mistakes which are all too common among well-meaning but inadequately trained counselors, including pastors.

PAUL J. HOH

Christian Paths to Self-Acceptance. By Robert H. Bonthius. New York: King's Crown Press, 1948. 254 pages. $3.25.

The author of this solid work is a young ordained minister of the Presbyterian Church and a college professor of religion. He is to be commended for both his high motivation and his industry. It is his concern that Christianity shall not be alienated, but rather be enriched by the advances being made by dynamic psychology and psychotherapy. To that end he undertakes to re-examine Christian ideas of "self-acceptance"—that is, ideas of the way man should look at, accept, and treat himself—which is the point at which psychotherapy has the most to contribute. It is his thesis that a healthy attitude toward oneself is essential to spiritual well-being and effective living.

Adopting a psychotherapeutic point of view, the author discovers three distinctive "paths to self-acceptance" within historical Christianity. These he identifies as the "rejectionist," the "forensic," and the "meliorist." While the labels have little or no familiarity for the theologian, they identify distinguishable ideas in the area of Christian anthropology.

Rejectionism, as portrayed, stems mainly from Calvinism and finds its later manifestations among the Puritans and in Reformed Protestantism generally. The term derives from a sin-consciousness which emphasizes man's need for "rejecting" egocentricity, reason, sensuality, etc. Karl Barth and Reinhold Niebuhr are extensively cited as modern interpreters of this "pathway," which finds self-realization only in God.

The "forensic" pathway is associated with Romanism; it is marked by a legal stress which sees the thing needful as a life of obedience, self-regulation. Happiness is the possession of God as mediated by the authoritative and confidence-inspiring church.

The third, the "meliorist," pathway is identified principally with the influence of John Wesley and stresses a progressively

more harmonious relationship with God. Based on God's love and the dignity and actual accomplishments of man, this conception, in contrast to self-abnegation or self-regulation, centers in self-affirmation, attained through legitimate self-love, striving, and cooperating with God.

The author then outlines and illustrates with case histories the psychotherapeutic view of acceptance as it has evolved from the work of Freud and his disciples. A major tenet of modern dynamic psychology is that a healthy self-acceptance is the psychological *sine qua non* of good interpersonal relationships. Such a self-acceptance will be marked by cathartic expression, sense of responsibility, self-appreciation, benevolent attitude toward others, and conscious goal choosing.

In the light of the insights gained by the psychiatrist in the treatment of the mentally ill, Bonthius then asks, "What use can the three Christian views make of dynamic psychology's contributions to knowledge about self-acceptance? If it is so minded, at what points can each pathway enrich its view through assimilation of the new knowledge" (p. 184)? He then proceeds to appraise each, pointing out strengths and deficiencies from the perspective adopted throughout, and suggesting procedural changes calculated to improve the effectiveness of each.

While the author actually is questioning methods and activities (preaching, teaching, counseling) more than theology, it may still be asked whether the assumption underlying his examination is fully warranted—that is, that the testimony of the practicing psychotherapist offers a reliable standard for the judging and validation of Christian tenets and emphases. Ultimately the question of authority cannot be escaped. Psychotherapy never remains just a therapy or healing technique; the psychiatrist also works with some sort of philosophical and anthropological premises—in many cases humanistic. In what sense do his conclusions offer corrective for a message of revelation? It is evident enough, of course—or do we forget it?—that the message must be interpreted directly and applied specifically to the life and problems of each generation—that the church is never coping with "sin" as such, but with sin in distinctive forms and guises. Similarly, the writer's reminder is in order that no healthy adjustment to God and mankind can by-pass adjustment to self (self-acceptance).

Readers identified with the largest of all the Protestant bodies will observe with interest that Lutheranism does not come in for characterization as a distinctive "pathway." A number of interpretations are possible. This reviewer chooses to accept the most congenial—that the Lutheran tradition, avoiding unbalanced emphasis on any one limited effect of the therapeutic Word of God, does not lend itself to extreme stereotyping psychologically.

This book is not designed for casual reading. Its field is obscure, and the writer's idiom does not attempt to simplify, or popularize, its message. But it is rewarding to the deliberate reader, making a substantial contribution at a point of critical need—mediating and relating the message of Christianity to the complex problems of personality in our day.

T. S. Liefeld

Pastoral Care of the Sick. By J. C. Heuch. Translated from the Norwegian by J. Melvin Moe. Minneapolis: Augsburg Publishing House, 1949. 148 pages. $1.50.

This presentation of the pastoral ministry to the sick reveals a great deal about the work of the ministry in the native land of the author.

The introduction deals with the effect of sickness on the individual and some practical considerations about the pastoral care of the sick. Chapter II tells how to analyze the patient's spiritual condition, and gives guidance to the pastor in dealing with specific cases. Chapters III and IV deal with the "unconverted" and "sick-bed conversions"; chapter V with per-

sons of "weak faith"; and the final chapter with those of "strong faith." It seems right to infer that the author of the book has in mind mostly those who are mortally ill. From the counsel given one is also led to infer that the patient's previous acquaintance with the pastor has been only casual.

The pastor is directed to preach the Law of God as well as the Gospel to the sick person in order to lead the individual "to acknowledge his sin and to become alarmed over it." "The soul-shepherd's task is to break the worldly mind, awaken the knowledge of sin, and impart living knowledge." To "awaken to a deep knowledge of sin" is the soul-shepherd's most difficult and responsible task. And the caution is given that the pastor "has no right to risk aggravating the illness."

Prayer is emphasized: "Prayer is always necessary in the care of souls." "The shepherds of souls can and should be nothing more than a fit instrument through which the living Savior Himself deals with the sinner."

The pastor is cautioned to examine into the genuineness of the faith of the sick. He is reminded that "it is a fearful thing to fall into the hands of the living God." Going to judgment seems to be presented rather than going Home. The pastor is reminded of the grave difficulties of diagnosing the spiritual condition of a sick person.

The book is forthright in presenting the pastor's responsibility for the spiritual welfare of the sick whom he is called to shepherd.

The soul-shepherd has a task which he cannot perform without the wisdom, power, and grace of the Holy Spirit. A thoughtful reading of the book will compel a pastor to see himself against the painted pictures of (a) soul-healing pastors who lead their flocks to the Good Shepherd, (b) disagreeable clergymen who for lack of tact, skill, or spirit are not wanted in the sick room, (c) busy, bustling, worn-out servants of many activities who are running about trying to do good.

The pity of the pastor's situation is that his time and energy are so occupied that he has too little opportunity to shepherd souls while they are in good health. Then is the time to prepare to pass through the gateway to endless day, rather than on the sick bed.

HARVEY D. HOOVER

The Christian Way in Race Relations. Edited by William Stuart Nelson. New York: Harper & Bros., 1948. 251 pages. $2.50.

This sincere and often penetrating study of the relation of Christian teaching to race relations is marked by two excellent introductory chapters on the issues and guiding principles involved. Particularly the second chapter, which provides the title for the whole symposium, written by George D. Kelsey in language and thought-forms which we in the Lutheran Church can appreciate, ought to be read by every Christian for the good of his own soul. Kelsey's use of some of the insights of Luther, Brunner, and Nygren is stimulating. The first chapter, dealing with the importance of race relations to the United States, needs to be weighed by all our citizenry.

This reader shares fully the author's purpose of moving Christians to act decently to change our sorry racial patterns. However, some of the writers have given vent to certain cynical over-generalizations which in themselves are quite understandable in the light of the suffering of the Negro in America. Nevertheless, they indicate a failure to understand the limitations of Christianity in dealing with social issues, and at the same time a failure to make use of its full relevance, as for instance Kelsey develops it.

This warning concerning the weakness of some of the chapters ought merely to put the reader on the alert rather than to put an end to his reading. The importance for Christianity of the issues involved in race relations in the United States makes it necessary for Christians to begin some-

where in an attack on the problem. This book can be a place to begin.

HAROLD C. LETTS

The Small Sects in America. Revised edition. By Elmer T. Clark. Nashville: Abingdon-Cokesbury Press, 1949. 256 pages. $3.00.

This revised edition will be welcomed by all who have become acquainted with Clark's book, which first appeared in 1937 under the same title. Nowhere else can one find information so conveniently concerning so many of the minority religious bodies in America. Not only well-known cults like the Jehovah's Witnesses and Spiritualists, but also less well-known bodies like the "Go-Preachers," the "Biosophists," and the "Two-Seed-in-the-Spirit Predestinarian Baptists" are treated here in the context of about two hundred related bodies. Clark classifies the bodies under seven rubrics: pessimistic or adventist, perfectionist or subjectivist, charismatic or pentecostal, communistic, legalistic or objectivist, egocentric or New Thought, and esoteric or mystical. The treatment of specific bodies under one or another of these classifications immediately introduces problems. For example, the Oneida Perfectionists could be treated among the communistic as well as the perfectionist sects, and the Mormons could be discussed in connection with the communistic, adventist, or legalistic sects as well as (if not better than) the charismatic. As a matter of fact, Clark himself shows some uncertainty with regard to his classification, for he has found it desirable to shift some sects from their former location. In spite of the difficulties which he has inevitably encountered, his classification is more helpful than disturbing and therefore merits retention. A few additional sects are included in this edition, and statistics and other information have been brought up to date. The book is warmly recommended, especially for its reference value, to the parish clergyman.

THEODORE G. TAPPERT

Something to Stand On. By Lewis L. Dunnington. New York: The Macmillan Company, 1949. xiii, 184 pages. $2.50.

This is a compilation of twenty sermons preached in the First Methodist Church, Iowa City, Iowa, by its pastor, the Rev. Lewis L. Dunnington. The author states in his preface that the topics were selected by the Methodist students at Iowa University who were asked to indicate what they would like to have the minister preach about. The author makes the observation that students from conservative churches are confused today. Many of them have a Fundamentalist background, and in the more liberal atmosphere of a state university they are brought into a state of quandary with reference to their religious tenets. These sermons, then, are an attempt to give an answer to the problems raised in the minds of these students. The author indicates that he has endeavored to evaluate the theological dissensions of later centuries with a clear and open mind and to dig back through much of the theological impedimenta to the simple, loving, power-filled Christ (p. xii).

In this series of sermons we find almost every important theological concept treated: the Bible, the fall of man, the devil, hell, sin, the virgin birth, the second coming of Christ, etc. Here is indeed as interesting a list of topics as could be wished for, and one can easily imagine that students in particular would turn with great expectations to these pages in order to find the answer to their troublesome problems. To a liberal and superficial mind the answers given might seem plausible and satisfactory, even though in the majority of instances they do not correspond to biblical truth. Original sin is denied. Guilt cannot be passed on from one soul to another (p. 34). A baby, so the author affirms, is created in the image of God and cannot be bad until he himself chooses badness. The existence of a personal devil is ruled out on the ground that the only evil that exists is that which results from our own personal choices.

As a man has it in his own power to choose evil, so he also has the ability to choose the good. "The formula for overcoming evil is likewise a matter of one's own freedom of choice" (p. 46).

The author does not think very highly of the ancient creeds. Concerning them he says that "these creed-forming centuries represent the most shameful period in all of the long history of the church. In their attempt to explain the simple, loving, power-filled Nazarene, they lost sight of the real Jesus almost completely and encrusted his dynamic personality with involved, theological mumbo-jumbo" (pp. 153-154). A much simpler way in which to understand the personality of Jesus is suggested. The only difference between the Master and the rest of us is simply this that he was able to be filled more completely with the Spirit of God (p. 156). Consequently the "orthodox" teaching regarding the divinity of Christ, and with it the doctrine of the Trinity, must be ruled out.

Every chapter in this book gives evidence of the fact that the author is far from being in accord with the teachings of the Bible. Credit should be given, however, for his frankness in stating his position. The concluding sermon is entitled, "Here We Take Our Stand," and here he propounds a creed of his own. The main emphasis is placed on Schweitzer's idea of "Reverence for Life," and this is set forth as the open door to ethical affirmation; here is the power that will release man from the bondage of insecurity and fear and bring him into the possession of the abundant life (p. 184).

C. G. Carlfelt

Ole Bull, Norwegian Minstrel. By Helen Headland. Rock Island: Augustana Book Concern, 1949. 154 pages. $1.75.

A somewhat fictionized biography of the famous Norwegian violin virtuoso (1810-1880) is here presented. Against the background of events in the rather turbulent life of the great Norseman, the author paints vivid pictures of Ole's childhood and youth, his struggles and disappointments as he climbs the ladder of success, and his triumphs and achievements. Included in the book are several excellent photographs of Ole Bull and three of his best known violin solos composed and played by him. Any music lover will read this little book with keen enjoyment. It could well find a place in any church library.

P. H. Buehring

A Bibliography of Practical Theology. Princeton: Theological Book Agency, 1949. 71 pages. 50 cents.

This bibliography, compiled by Andrew W. Blackwood with the assistance of other members of the Princeton faculty, covers the following fields: Homiletics, Worship, Church Music, Prayer and Devotions, Church Art and Architecture, Public Speaking, Religious Radio, Christian Education, Evangelism, Pastoral Work, Counseling, Church Leadership, Stewardship, the Rural Church, Supervision of Field Work, and General Works of Reference. The aim has been to select books, available in English, which will be of most help to the seminary student and to the average pastor. This aim has been achieved. The following information is usually given: author, title, number of pages, publisher, date, and a sentence comment on the nature, scope, and value of the book. The selection is, in the main, excellent. The comments are good. Seminarians and pastors are indebted to the Princeton professors for this handy, helpful bibliography.

Paul J. Hoh

Headline News. By Rudolph S. Ressmeyer. St. Louis: Concordia Publishing House, 1949. 163 pages. $1.75.

The purpose of this little volume is to present the great truths of the Gospel with the urgency and emphasis of news-

paper headlines. It abounds with short sentences, challenging words, and exclamation points. Choice of type, care in paragraphing, and the make-up of the pages reflect the awe of the author as he seeks ways to express "the greatness of God and the power of His Word." The simplicity of the Gospel is preserved without controversy. There is a deep sincerity expressed, a warmth of feeling that lifts the book above the level of hair-splitting criticisms. The author is a pastor of the Lutheran Church, Missouri Synod, and has been actively interested in the American Lutheran Publicity Bureau.

AMOS JOHN TRAVER

Sincerely, in Him. By Marcus Rieke. Columbus: The Wartburg Press, 1949. 140 pages. $1.50.

Marcus Rieke has served as youth director of the American Lutheran Church since 1942. This book is directed to youth who are already Christian, to strengthen them in living "Sincerely in Him." It is meant particularly for the high school age group, although some even in their twenties would profit from it.

In a series of eight personal and friendly "chats" the author carries the reader through significant problem areas of youthful living in these days. One of the many excellent features of the book is its insistence on personal and group action to meet these problems. It is an easily read book, with a folksy style that should appeal. A glance at the chapter headings reveals the notes of the scale of Christian living which Pastor Rieke opens to youth: "Know Yourself!" "Look to Christ!" "Listen Closely!" "Say Yes!" "Speak Up!" "Dare to Serve!" "Fervently Pray!" "Hold Fast!"

The fact that the many Scripture quotations are from the King James version is disappointing since the author, on page 132, suggests the exciting reading that is possible in the Revised Standard Version. The word "redeemed" is mentioned in numerous places. Redemption is a problem-concept for youth. It is unfortunate that the author did not clarify more specifically the fact that young people, too, are saved yet sinners at one and the same time. Romans 7:19 ff. would have been a good addition to the discussion since it would have brought into the meaning of "redeemed" an aspect of experience that troubles all Christians.

OSWALD ELBERT

Jesus, Then and Now. By Willard L. Sperry. New York: Harper and Brothers, 1949. 224 pages. $2.50.

The problem of the rise of Christianity and its triumph in the Mediterranean world constantly challenges scholars to new attempts at interpretation. What were the factors and the forces which enabled the new religion to overcome its rivals and to create a cohesive and effective fellowship? It is this problem to which Dean Sperry addresses himself in this book, and it involves an appraisal of the significance and interpretation of Jesus.

The first four chapters were delivered as the Shaffer Lectures in Northwestern University, and two chapters have been added as supplements to this material. In his foreword the author points out that the lectures were addressed to laymen rather than to theologians. Although he deals with the subject in a non-technical way, the presentation is clear, vigorous, and challenging, keeping always in view the applications which may be made to the present situation.

The significance of the book may be stated most clearly by pointing out that Dean Sperry directs his criticisms against two tendencies within Christendom today, both of which may be found more or less clearly expressed in other periods of church history. The first of these is neo-orthodoxy. He find in the writings of the neo-orthodox theologians "a studied neglect of Jesus" and an indifference to his religious and ethical message. The writers of this school seem to feel "no sense of religious debt or theological

obligation to the recorded words of Jesus" (p. 199). In this respect the neo-orthodox are akin to the Docetists and the proponents of the Christ-myth. Dean Sperry maintains that the early church managed to keep together the historical Jesus and the Lord of faith, even though these two concepts always tended toward imbalance.

The second target for Dean Sperry's attack is the separation between religion and culture, to which neo-orthodoxy lends support. This world is one world, and God loved the whole world. The cleavage between reason and revelation is false. The church cannot withdraw from the world; it must absorb into itself the culture in which it lives. The culture as well as persons must be redeemed.

In his explanation of the survival and victory of primitive Christianity Dean Sperry emphasizes strongly that Christianity availed itself of many of the elements in pagan culture and "succeeded in uniting them into a single form of faith and practice" (117). It complemented the religious experience of the ancient world and led the people to a richer and deeper knowledge of God and of themselves. This seems, however, to be a somewhat one-sided emphasis. There is also something to be said for the intolerance, the fierce resistance and the confident certainty of the early church. Dean Sperry criticizes neo-orthodoxy for its confident affirmations and suggests that its appeal lies "in the quality of the certainty with which it speaks, rather than in the content of that certainty" (203). It would seem that the liberal and the neo-orthodox might here learn from one another. Historical criticism must not be allowed to impair and weaken the certainty with which the church proclaims the Word of the Lord to the present generation. Christianity cannot be separated from history and the historical Jesus, for in that case it loses the content of the message which it has received. But dependence upon historical data which may seem obscure and uncertain must not cause the church to waver in its declaration that "God was in Christ, reconciling the world unto himself." When the principal words in this quotation, *God, Christ, reconcile, world,* are given proper interpretation and emphasis, both the historical and the theological aspects of Christianity will receive adequate consideration.

ERIC H. WAHLSTROM

Jesus the Preacher. By Francis J. Handy. Nashville: Abingdon-Cokesbury, 1949. 143 pages. $1.75.

"Jesus went about Galilee . . . preaching the gospel." So writes St. Matthew as he begins his account of the ministry of Christ. Here is a book that analyzes the preaching of Jesus in order to show how his homiletical techniques may be applied by the preacher today for a more effective ministry. The result is an interesting, well-planned little book that should prove instructive and helpful to present-day pastors in their own preaching ministry. The approach to the subject is practical rather than academic, as is expressly stated in the preface.

The author is a Methodist minister from New Zealand who has had a rich and varied experience, ranging from mission work in Maori villages to cosmopolitan pastorates. In this, his first book, he combines experience gained from his own preaching with a twenty-five-year study of the Synoptic Gospels. Mr. Handy analyzes the basic characteristics of Jesus' preaching in his first chapter. He suggests that Jesus perfectly demonstrates Phillips Brooks's famous definition of preaching as the "mediation of truth through personality." The truth Jesus had to mediate was the knowledge of God the Father. In giving God to the people, his preaching became sacramental.

Jesus' spiritual, intellectual, and physical preparation for preaching are discussed in a stimulating fashion in the second chapter.

The major portion of the book is devoted to an analysis of the techniques and subject matter of Jesus' preaching. There

are chapters devoted to his use of language, his ability to express himself in pictures, his ruling ideas and their relevance for today. Mr. Handy singles out two types of preaching that Jesus utilized: expository and evangelical. He finds the following general topics which formed the subject of Jesus' message: doctrinal, polemic, apologetic, ethical, eschatological. In analyzing Jesus' homiletical methods, the author has shown fine objectivity coupled with a keen sense of practical import. In discussing Jesus' message, however, he is carried away by his own theological presuppositions and has tried to fit the preaching of Jesus into the mold of his own theology. The chapters on Jesus' topical preaching and his ruling ideas become the spring board for presenting his own theological views. The Jesus that emerges is that of a theocentric humanist, a child of his times who "appeals to no pretemporal source of revelation, claims no ontological privilege separating him from humanity, but grounds his own sonship in his sure knowledge of the Father's presence in his life" (p. 130).

For preachers who see as their task simply the directing of "man's outreach toward God until it is linked up with the Eternal Purpose" (p. 133), such a picture of Jesus may seem sufficient—even desirable. He makes a fine model to follow. For those, however, who do not have such an optimistic outlook as to man's innate ability to apprehend God, it is quite inadequate. It surely runs contrary to the witness of the New Testament as a whole—to Jesus as Saviour and Lord.

Mr. Handy states that his study is based on those gospel documents which possess a high historical authority. He has failed, however, to identify these sources. He includes no discussion of the Synoptic problem. The Gospel of John is, of course, excluded except for references which do not do violence to the picture of Jesus he has drawn.

Despite this humanistic slant, which on the whole is moderate, the book has many fine, helpful features which will recommend it even to those of a more conservative persuasion.

It would prove still more valuable if an index of Scripture passages had been included. The index of persons and subjects which has been prepared is incomplete and rather sketchy.

ROBERT H. BOYD

The Man From Nazareth as His Contemporaries Saw Him. By Harry Emerson Fosdick. New York: Harper & Brothers, 1949. 282 pages. $3.00.

Retired from the active ministry at Riverside Church, New York City, Dr. Fosdick continues to wield his liberal influence through the power of his ready pen. This latest volume is one of the best of his many popular works produced through a long period of active service as preacher, teacher, and writer.

Characteristic of all of his books are a scintillating analysis of the situation which he proposes to investigate, a scholarly treatment of the materials in hand, a sympathetic understanding of the human problem involved, a reaction against a traditional and prosaic treatment, a determination to be fresh and creative, often at the cost of criticism, and a clear and convincing style. These are elements which have made him one of the most popular religious teachers and writers in America.

In the book before us Dr. Fosdick follows his customary procedure. His aim is to present not the Christ of faith but the Man of Nazareth as his friends, disciples, enemies, and other contemporaries observed him and his work. For his purpose he makes a fresh investigation of Jewish sources as interpreted by the best modern scholars and examines particularly the New Testament materials which bear upon his thesis.

Since it is impossible to analyze the mind of the Master from the inside, it is proper, according to the author's point of view, to interpret him in the terms of those who knew him best. He begins with

the assurance, based on the New Testament record and contemporary sources, that the subject under consideration was a real man and not a myth and that, if properly understood, the Gospels present a reliable picture. However, he suggests that "we must see Jesus over the heads of his reporters" (p. 61).

One of the dangers of Dr. Fosdick is that he too frequently looks over the heads of the New Testament writers. He is far more favorable to the Pharisees, for example, than the records seem to justify. The healing miracles of our Lord he interprets in terms of modern psychosomatic medicine. The Virgin Birth was a concept added much later. "The early records of Jesus' first contemporaries reveal no slightest sign that they ever thought of him as physically begotten by the special act of God" (p. 159). As for the disciples, a generation after Jesus had gone "the glorious twelve were idealized" (p. 163).

But in spite of assertions which seem untenable to many minds, Dr. Fosdick offers some very stimulating thoughts and suggestions which compel the inquiring student to make further investigation. He opens up new avenues of thinking which are striking in their implications and fresh in their approach. From this point of view the work is very helpful and thus will find a ready response.

E. E. Flack

Understanding the New Testament. By Ian W. Fraser. Nashville: Abingdon-Cokesbury Press, 1946. 160 pages. $1.75.

The publishers say that this book "is like water to the thirsty for those in whose minds the New Testament has been simply hanging in space, unconnected with history and time—an invaluable book for everyone who wants to find out for himself what the New Testament has to say to him and his times." I doubt it. I do not know what type of readers the author had in mind; he seems to think it necessary to tell them that "apocalyptic" is the adjective from "apocalypse" (p. 134); he declares that when Paul after his conversion returned to Tarsus "his parents could not understand his new faith, and you can imagine how lonely and disconsolate he was" (p. 49); but with reference to Colossians 1:15-18 we hear: "We see here, for the first time in Paul's writings, Jesus spoken of not merely as the Messiah but as the eternal Son of God, a part of the divine Nature—the Logos. This doctrine that there is a divine Principle going forth from God, which was—and is—the means of creation and revelation, was worked out by Philo of Alexandria. Paul here uses this thought and identifies this divine Principle with Christ, as we shall see is also done later in Hebrews and John" (p. 98). Some sections of the book are quite useful to one who knows both sides of the argument, e.g. to a theological student, but I do not share the publishers' notion that under the author's "skillful pen the inspired authors of the New Testament books come alive to us today."

J. Bodensieck

The Progress of Doctrine in the New Testament. By Thomas Dehany Bernard. Grand Rapids: Zondervan Publishing House, 1949. 244 pages. $1.75.

This volume is a reprint from plates procured from the American Tract Society of eight lectures delivered before the University of Oxford on the Bampton Foundation in 1864. The author lived from 1815 to 1904. An introduction has been added to the work by Dr. Wilbur M. Smith, editor of *Peloubet's Notes on the Sunday School Lesson.*

The publishers are to be commended on their plan to reprint such classics as this volume represents. The lectures were popular for many decades after their appearance and passed through several editions. It is rarely the case that there is demand for the reprint of a book three quarters of a century after its appearance, but there is a timelessness about these

lectures which makes them valuable for our age as well as for the period of their appearance.

Contrary to the modern approach to the New Testament, which in general follows a chronological order, these lectures begin with the Gospels, interpreting them first in relation to the whole New Testament, and then as a distinct collection, followed by studies of the Acts of the Apostles, the Epistles, and the Apocalypse. The first lecture is an introduction to the whole, giving a survey of the New Testament as a progressive scheme. This scheme proceeds from the fact of divine teaching in the New Testament given by the Father to the Son and then in turn to men. As revelation progresses from one section of the New Testament to the other it reveals its incomplete character and its need of the further disclosure of New Testament truth. But as a whole the New Testament presents the full revelation of God in Christ.

Naturally a work issued so long ago does not take into consideration the more modern approaches, but it reveals the scholarly interests confronting New Testament study in the third quarter of the last century. In that respect it is of real value. Certainly there is justification for the issuance of this reprint.

E. E. Flack

Let's Read the Bible. By Kenneth Clinton. New York: The Macmillan Company, 1950. 149 pages. $2.00.

The problem of supplying guidance for widespread study of the Bible is so urgent that any wholesome book with such a title elicits hopeful attention.

The author, a Congregational minister, exhorts his readers to experience the Bible's gifts to the spirit as he has known them, beginning with his childhood in Ireland. He wants to help people know the Bible's beauty spots, its characters, and its passages that are relevant to life's varied issues. He mentions the aids which should be at hand and proposes programs for use of the Bible in the home, school, and community.

The Christian world needs every bit of it. Yet it is difficult to imagine people reading a book on the subject. And, while we all need guidance for our Bible reading, folks can scarcely be expected to get out a Bible, and the necessary reference books, and still another volume which tells them how and where to read. Somehow the whole thing needs to be "packaged" if not "capsuled."

On the other hand, a minister who wants ideas for developing a program in his congregation will find many good ones here.

Ralph D. Heim

By The Obedience Of One. By Pastors of the Evangelical Lutheran Church. Minneapolis: Augsburg Publishing House, 1950. 340 pages. $2.75.

This is the seventh volume in a series of books of sermons based on the Church Year. The writers are thirty-four pastors of the Evangelical Lutheran Church. This volume, though sub-titled, "Sermons for the pre-Lenten and Lenten Seasons," includes sermons for Easter Sunday as well as for the period from Septuagesima to Easter. An unusual insertion is the substitution of three sermons for the Annunciation (March 25) for Judica. There are three sermons for each Sunday in the period, three for Holy Thursday, and one for Good Friday. The sermons are based on Gospel texts and one sermon in each group treats the ancient Gospel for the day.

Almost all of these sermons are good. Only a few are outstanding. The majority have the strong qualities of traditional Lutheran sermons. They are Christ-centered, honor the Scriptures, and emphasize sound doctrine. Many, however, reflect the traditional and contemporary weaknesses of irrelevancy, uninspiring style, and theological heaviness.

In the best of this series there are some

excellent illustrations. The majority are taken from life and biography. There is a noticeable lack of reference to great literature. There are some fine titles, although one or two—e.g., Pest Exterminator and Cramming for our Finals—suggest the sensational. There is very good use of the personal note in some of the sermons. That God encounters me is emphasized. In a number of the sermons the energy and earnestness of delivery is conserved and demonstrated. Some of the sermons are very short. One wonders if they were originally so brief. In several cases they appear to be abbreviated in the final point, though this may be due to poor balance.

There is little of new insight in these sermons, but they may be read with profit by pastors and laymen for personal devotional purposes. They would provide solid searching material for a Lenten discipline. In addition, a few of these sermons will be helpful for those seeking inspiration and guidance for more effective preaching.

ALBERT H. KECK, JR.

The Life That Never Ends. By pastors of the Lutheran Church—Missouri Synod. St. Louis: Concordia Publishing House, 1949. 169 pages. $2.00.

Among sermons, some of the most difficult to prepare and preach are funeral sermons. They are equally difficult to review. For in the transmission of them much that is significant to their spiritual effectiveness—the mood of the mourners, the intimate personal relation between the people and their pastor, the feeling and tone of voice and facial expression of the pastor—is necessarily lost. In reviewing them, one must in imagination endeavor to put oneself back into the situations in which the sermons were delivered and received. Only so can their merits be rightly assessed.

Thus judged, the thirty sermons in this book, which on mere reading are not unusually impressive, have much to commend them. They are, for one thing, very simple, clear, understandable. There is no ornamentation, no unnecessary rhetoric, no striving for effect. Then, they are doctrinally and theologically sound. Sin, death, salvation, faith, life eternal, and hope are presented as what they really are. There is no mere sentimentalism, no resting the case for everlasting life on nature or on reason, no basing of trust or hope on anything that man himself has achieved or can achieve. Further, there is behind the doctrine, and beneath it, a vital faith. These preachers believe in God, in his Word, in his Gospel, in the salvation he has wrought and in the life he alone can give and gives. There is no "if," "perhaps," "maybe." And finally, they—the sermons—contain and offer comfort; and it is solid comfort, in every case, even in the case of death by suicide. Now, when a sermon is understandable, sound, possessed of faith, and genuinely comforting, it is a good sermon. These are.

To say that they are good is not to say that they are flawless. The literalistic interpretation of Scripture is at times disturbing. Occasionally the preachers seem to go beyond where Scripture warrants—for example, when it is said that "Humbly penitent and believing God's promise, Adam and Eve resumed their walk with God" or, concerning Jacob, "Many years he had lived under the spell of the dream of the ladder reaching from heaven to earth, a symbol of Him who was to be 'the Way.'" The frequent rehearsal of God's successive evidences of grace toward the departed—Baptism, Christian home, confirmation, church attendance, Lord's Supper, etc.—seems to indicate a learned pattern, becomes stereotyped. And repeatedly the calamities and tragedies of life are attributed to the will of God. These four examples will suffice to show that the sermons are not without what to the reviewer appear as weaknesses. But they are minor. The strengths outweigh them.

PAUL J. HOH

Thy Rod and Thy Staff. By Harold B. Kildahl, Jr. Minneapolis: Augsburg Publishing House, 1949. 386 pages. $1.75.

Here are brief meditations for each day of the year, based upon the five parts of the Small Catechism. Fifteen weeks are devoted to the Ten Commandments, 16 weeks to the Creed, 10 weeks to the Lord's Prayer, 4 weeks to Baptism, 4 weeks to Holy Communion, and 3 weeks to Prayers and Duties. For each day there is a suggested Bible reading, a little homily, and a brief prayer.

Many helpful thoughts are contained in the expositions. It would be a help to the reader if, instead of one paragraph for each day, the material were broken up into two or three paragraphs. As in so many books of this kind the prayers seem to be an afterthought. Less homily, more devotion would, we feel certain, be welcomed by some readers. All in all, here is a useful daily devotional reading book, especially so since it is based on the Catechism.

WILLIAM R. SEAMAN

The Private Devotions of Lancelot Andrewes. Translated . . . and arranged . . . by John Henry Newman. New York and Nashville: Abingdon-Cokesbury Press, 1950. 146 pages. $1.25.

Bishop Andrewes of Winchester died in 1626 after a life of varied service in the church. He was one of the translators of the King James Version of the Bible. He was also a master in the science and art of prayer. At his death he left a manuscript, which included private devotions, a manual of devotions for the sick, and prayers at the Holy Communion. His private devotions were written in Greek and were not intended for general circulation. But as early as 1648 they were published in English by Richard Drake. They have been esteemed by devout men ever since. In the nineteenth century John Henry Newman made a superb translation into English; this he published first as No. 88 in *Tracts for the Times,* and later re-issued in separate form.

No attentive reader can escape the charm and power of these devotions. They are steeped in the thought and expression of Holy Scripture (it may be doubted whether any author has employed Scripture devotionally with greater effect); they breathe the spirit of liturgical piety, combining formality and vitality; they are aware of "the glory of God in nature," and are at the same time quick in compassion and remembrance; they recognize the author's own ties and spiritual indebtedness and yet are truly catholic; and throughout these devotions is a warm, personal quality, immediate and compelling, which gives them their distinctive cast. Richard Drake first commented on the personal ardor of the devotions in his description of the "copy" from which he made his translation: "Had you seen the original manuscript, happy in the glorious deformity thereof, being slubbered with his pious hands, and watered with his penitential tears, you would have been forced to confess that book belonged to no other than pure and primitive devotion."

The present publication is a reprint of one published in New York in 1897. It has been made by a photographic process of reproduction which is fairly satisfactory in the text but is sometimes blurred in the page-headings. The way in which the original border-lines of the pages are partially reproduced gives a rather strange appearance to the pages. Such methods of printing may be acceptable for short-lived and unimportant publications. It is to be regretted when they are employed on works like Andrewes' *Devotions.* The 1897 American printing was a fair specimen in its day. But styles of printing change in fifty years; and simply to reproduce an older printing seems to be a confession of loss of ideals of fine printing, if nothing more.

Be that as it may. Those who know these *Devotions* will be glad for a new

issue, even though it is not all that it should be. Those who do not know them will be well-advised to become acquainted with the work.

GEORGE R. SELTZER

We Believe. By Theodore Huggenvik. Minneapolis: Augsburg Publishing House, 1950. 149 pages. $1.25.

The subtitle, "An Elementary Re-Affirmation of the Fundamentals of the Evangelical Christian Religion," indicates the character of this work. It is designed to be used as an adult pre-membership guide or as a manual for study groups in Christian doctrine and life. Part of the contents appeared previously as articles in *The Lutheran Teacher.* The author is the energetic and popular professor of Bible at St. Olaf College. The book is paper-bound and modestly priced.

With reference to organization, the book consists of three parts. Part One in ten chapters discusses "Fundamental Doctrines." These include the person and work of God, of Christ, and of the Holy Spirit; also the doctrine of sin, of the means of grace, church and state, the Christian way of life, and the second coming of Christ. Included under these titles are the related doctrines, so that the total result is an outline of dogmatics.

Part Two consists of three "Supplementary Chapters." The first of these is entitled, "We Believe that the Lutheran Church is Part of the Holy Christian Church." Most of the chapter outlines Christian and Lutheran history, the remaining paragraphs being devoted to the church year, the liturgy, church government and work. The next chapter tells "Wherein Evangelical Lutherans Agree or Disagree with Other Christians." The final chapter consists of "Some Questions and Answers" related to each of the preceding twelve chapters.

Part Three consists of Luther's Small Catechism, and really is an appendix. The text is the translation used in the E.L.C.

In the matter of style, the author has succeeded, in general, in writing plainly for laymen. Sentences are short and paragraphs brief. Doctrinal positions are simplified. The comprehension of those untrained in theology has been considered. But there are occasional lapses when the theological vocabulary and modes of thought appear. At times the language used presumes a college training in the reader. In general, however, a conversational style prevails.

The point of view is warmly evangelical without being narrowly fundamentalistic. With the exception of an occasional item, e.g., on amusements, the positions taken will be generally accepted. Though the manual deals with what knowledge the Christian should have, the believing, devotional side of life is not entirely neglected, as is evidenced by the fact that each chapter except the last is closed with a hymn stanza.

For instructional purposes one could wish that the chapters were more nearly uniform in size and outline. It may be questioned whether Chapter XIII really adds to the value of the book, or whether Chapter I is strengthened by listing the theistic arguments for the existence of God. Since attention is given chiefly to the *notitia* of faith, the book could well be strengthened by an increased stress on *fiducia.*

In general pastors will find Huggenvik's book a useful and valuable addition to the all-too-meager literature available for adult instruction classes.

W. D. ALLBECK

Kyrka och Folkbildning. By various authors. Stockholm: 1949. 289 pages. Sw. Kr. 11:00.

This series of sixteen articles constitutes a volume dedicated to Bishop Torsten Bohlin on his sixtieth birthday. Ranging widely in length and character, the contributions are tied together by a common interest in the educational ministry of the church, a field in which Bishop Bohlin is considered preeminent.

There is a wealth of information for the student of church history who is seeking to determine what place the church of Sweden in past ages has had in the culture of the common people. Professor Pleijel makes clear how the economic revolution of a century ago affected the organization by which the church had dominated the parish. A number of the essays describe the educational program of the church in particular dioceses or picture the achievements of certain individual teachers. One of these gives an account of Laestadius' work among the Lapps.

But the deepest impression of the book on this reviewer was made by the essays which relate how the modern adult education movement in most cases—with the exception of the folk high school—either has bypassed or has been antagonistic to the church. The account of Ruderus makes clear that the church is not blameless in the turning of the movement away from religion. Its conservatism and narrow attitude only gave increased power to those elements which knew how to use the new intellectual interest against the vested interests of religion. The church was put on the defensive because of its own timidity and fear of change.

Through the volume runs a note of hope. Men like Manfred Bjorkquist and Torsten Bohlin have seen the fearful consequences of the church's lack of an adequate and relevant apologetics, and today the voices of religion are being raised in the 20,000 study circles of Sweden, asking for a fair hearing and a new approach to the church. A younger generation of leaders has seen that the greatest need of the day is for the study of the meaning of life and for the enunciation of a Christian humanism.

CONRAD BERGENDOFF

Religion's Place in General Education. By Nevin C. Harner. Richmond: The John Knox Press, 1949. 167 pages. $2.50.

Readers of this author's *Educational Work of the Church* and *Youth Work in the Church* have learned to expect a well seasoned treatment of any topic on which he writes. They will not be disappointed with this volume. Among the several recent books on an issue which is rapidly kindling into a major national concern, this one is outstandingly concise, cogent, and generally satisfying.

The main body of the volume reproduces Harner's "Annual Midwinter Lectures" at the Austin Presbyterian Theological Seminary. The following headings will disclose the trend of the discussion: "Religion and Education—Indivisible!" "The Place of Religion in General Education," "An Evaluation of Certain Current Proposals," and "The Distinctive Task of the Church." The last is particularly significant for denominational church school leadership. Beyond that, the author believes that religion can and should be taught objectively within the various public school curricular units in art, music, history, literature, and others.

The appendix is a reprinting of that extraordinarily important document entitled "The Relation of Religion to Public Education: The Basic Principles," a report of the Committee on Religion and Education of the American Council on Education.

The reviewer feels obliged to mention a related volume which has just arrived: Virgil Henry, *The Place of Religion in the Public Schools,* published by Harper and Brothers. This author, in such chapters as "Curriculum Proposals" and "Selecting and Training Teachers," shows how Harner's principles can be implemented.

RALPH D. HEIM

Lutheranism and the Educational Ethic. By Russell A. Peterson. Boston: Meador Publishing Company, 1950. 88 pages. $1.50.

In this booklet the author claims that he "puts Luther behind a lectern." Three "lectures" purport to present Luther as

he would address an "audience interested in modern educational theory and practice." If the Reformer can be conceived of as uttering such solemn nonsense as is here spread out on paper, Emanuel Swedenborg correctly described Luther's condition in the spirit world. *Caveat emptor!*

T. G. TAPPERT

The Lutheran Reformation and the Jews. The Birth of Protestant Jewish Missions. By Armas K. E. Holmio. Hancock, Michigan: Finnish Lutheran Book Concern, 1949. 218 pages. $3.00.

As the only extended treatment of the question in English, this study of the relation of Luther and early Lutherans to the Jews will be consulted frequently. After sketching the historical backgrounds of the Jews in Europe and the attitudes of medieval churchmen and of humanists toward them, Professor Holmio launches out on his own inquiry. Largely on the basis of Luther's writings, he traces the Reformer's early defense of the Jews and his hope for their conversion. The possible reasons for this defense and hope are analyzed, and the consequent missionary efforts are depicted. The reaction after 1536, marked by disillusionment and hostility toward the Jews, is described and explained. Even in this period, Dr. Holmio points out, the missionary impulse continued to play a dominant role although relatively few Jews were won for Christ. (No attempt is made to estimate their number.) Besides Luther and the early Lutherans, other Protestant Reformers are referred to in passing. Dr. Holmio has given a workmanlike account of his subject and has buttressed it with ample reference to both sources and secondary works.

Grateful though we are for this solid study, it is perhaps natural that we should wish that it were even better. In the first place, missionary efforts among the Jews might have been placed in the full context of other missionary efforts by Lutherans. Although Gustav Warneck is properly criticized (pp. 16-18) for overlooking the Jews, there is an even greater distortion in Warneck's assertion that "even the idea of missions" was wanting in Luther. It is high time that this notion, repeated by Kenneth S. Latourette in most recent times, is exploded. Luther's sermons (largely untouched by Dr. Holmio) are saturated through and through with "the idea of missions," and efforts were made to convert not only Jews but also Turks, Lapps, and others. In the second place, the author does not make it clear, despite a possible allusion on p. 129, that in Luther's *Concerning the Jews and their Lies,* and also elsewhere, the curious intermingling of threat and persuasion can be appreciated only if one observes closely that Luther intended that the threats be applied by rulers and the persuasion by the Christian people. The Reformer did not recommend mob violence. He did, however, recommend legal oppression as a means (mistaken, as Dr. Holmio acknowledges) of securing the conversion of Jews. In the third place, the literary style is, like that of most doctoral dissertations, not very attractive, and frequent typographical errors make it even less so.

Nevertheless, this book treats a neglected subject at a time when it very much needs to be treated. Moreover, the treatment is sympathetic and, within its prescribed limits, competent. Both the author and the publisher deserve thanks—and, one may be permitted to add, an encouraging sale!

T. G. TAPPERT

We Survived. As told to Eric H. Boehm. New Haven: Yale University Press, 1949. 308 pages. $3.75.

The thirteen chapters of this book narrate the stories of fourteen of the hidden and hunted of Nazi Germany. The Introduction tells how the autobiographical accounts were gathered. It also gives some startling statistics of Nazi atrocities. "Over a period of twelve years almost 3,-

000,000 Germans were in and out of concentration camps and penitentiaries for political reasons—sometimes for as little as a remark critical of the government. About 800,000 of these had been arrested for overt anti-Nazi acts; only 300,000 of them were still alive after the war." Fourteen of them testify: "We Survived."

The compiler served with the American army, and after the war with the Information Control Division of the American Military Government in Germany. He gathered the detailed personal stories of more than fifty of the hidden and hunted, but he presents here only fourteen of them. Editor Boehm has written all of the accounts in his own way and in most interesting style. Each chapter packs a thrill.

Most of the heroes and heroines, like the compiler himself, are Jews. But the chapter that will probably interest the readers of the *Quarterly* more than any other is by the Lutheran clergyman, Eugen Gerstenmaier. Dr. Gerstenmaier is the efficient and well-known head of the German Protestant organization for relief, *Evangelisches Hilfswerk*. He has recently been elected a member of the West Germany Parliament. His chapter tells the story of the conspiracy of July 20, 1944, to assassinate Hitler. He was one of the leaders in that conspiracy and a miraculous survivor. His narrative is the most intimate account of that plot that this reviewer has ever seen.

In this volume we see "civilized" man at about his worst. We also see him at about his best. "As his capacity for evil is seen in large, so is his capacity for good. There are among our contemporaries those whose standards of humanity are as lofty as any in the great moral teachings of the Judaic-Christian tradition. While terror and fear ruled with a knout, righteousness continued to live. It lived underground, it was "illegal," submerged, imprisoned, evicted, and deported —but it survived. As these chapters show the weaknesses and the crimes of man, so they also testify to his strength and heroism.

ABDEL ROSS WENTZ

Viewpoints. Contemporary Issues of Thought and Life. New York: Macmillan Company, 1948-49. 75 cents each.

Under the broad banner of "Viewpoints," a series of more than a dozen pocket books, averaging about 100 pages apiece, has been published by the Student Christian Movement Press in London in order to guide the thinking of intelligent Christians who are wrestling with problems of our generation. Some of these little books are now made available in America through the Macmillan Company in New York. A few of the books are on an especially high plane: Professor J. S. Whale's *The Problem of Evil,* Professor S. H. Hooke's *What is the Bible?* Bishop F. A. Cockin's *Does Christianity Make Sense?* and Professor H. A. Hodges' *Christianity and the Modern World View.* More philosophical are Philip Leon's *Body, Mind and Spirit* and Professor T. E. Jessop's *Reasonable Living.* Rather more limited in their interest because of the subjects which they treat are Geoffrey Martin's *Gambling and the Citizen,* Professor Clement F. Rogers' *Astrology and Prediction,* Professor Karl Jaspers' *The European Spirit* (a translation), and J. M. Cameron's *Scrutiny of Marxism* (perhaps the weakest of the lot). Bought separately or together, these little books will give pastors and laymen much to think about.

The Religious Revolt Against Reason. By L. Harold DeWolf. New York: Harper and Brothers, 1949. 217 pages. $2.50.

The author is the successor to Albert C. Knudson in the professorship of Systematic Theology at Boston University. This is his first published work. He offers much to challenge and stimulate theologians.

This book is the most challenging

critique of modern neo-orthodoxy that has been published in English. With unusual fairness the author lets the disciples of Kierkegaard present their own case. Representative citations from Barth, Brunner, and Reinhold Niebuhr appear until a good case is made out for irrationalism as an objective in theology. Then follow the neo-orthodox contentions against objectivity and reason. These charges are carefully examined and analyzed.

Chapter three presents reason's defense. One by one the charges are answered. Perhaps the most effective section appears where New Testament theology is used to substantiate the author's convictions. "The doctrine that God is in no way similar to man, and that, while being utterly dissimilar He yet was man, is to be found nowhere in the New Testament. For such contradictions in thought we should not hold the gospel writers responsible, but rather the speculative theologians of later centuries who proceeded with greater respect for cumulative traditions and the practical needs of propaganda against despised heresies than for critical self-restraint" (p. 137). But it must be observed in this connection that the author's evaluation of the incarnation and atonement is certainly not exhaustive with respect to New Testament theology. Nor does he emphasize sufficiently the great biblical themes of God's grace and man's sin.

The rest of the book is more philosophical than theological. "Irrationalism is self-destructive." "The paradox as used by the revolters threatens the very possibility of communication." "The internal meaning of a system of belief concerning existence cannot be maintained independent of all rational grounds." "Reason is needed to distinguish between true and false revelations."

In the final chapter, "Reason and Faith," the author honestly attempts to mention the good results of the neo-orthodox emphases, but he concludes with a resounding protest and condemnation of their "depreciation of reason itself" (p. 178). His final word comes in the chapter entitled "The mutual dependence of faith and reason." In this analysis the author reveals his own ideas most clearly: "Before the bar of reason itself, both the moral and the intellectual dissatisfaction bear witness to our divine heritage. We have been made for perfection and nothing less can satisfy us, but perfection is not yet ours. In this divine Word spoken within us is the ground both of our insatiable restlessness and of our reasonable, steadfast hope" (p. 211).

There are two glaring defects in DeWolf's philosophy of religion. He relies more on man's own thinking about the immanence of God than on God's self-revelation in Christ to man for his criticism of theological method, thus making man instead of God the norm and judge of divine truth. The result would certainly be an emaciated and unrecognizable Christian theology. The other defect appears in the author's summary: "When faith is relied upon without the giving to reason of its just due, faith is in danger of becoming either a meaningless surge of emotion, a frenzied and senseless activity, or a thoughtless and violent attachment to unworthy ends. . . . In short, faith without reason is at best fanaticism and at worst insanity" (p. 203). According to St. Paul it is the grace, power, and wisdom of God that give meaning and efficacy to the Gospel rather than the validation of man's wisdom respecting the preaching of the cross. Cf. I Cor. 1 and 2.

In this book there is much of man's wisdom regarding God, less of God's concern for man in need of enlightenment and redemption.

EDWARD C. FENDT

Renewing the Mind. By Roger Hazelton. New York: The Macmillan Company, 1949. 192 pages. $2.50.

The exhortation, "Be ye transformed by the renewing of your mind" (Rom. 12:2), is, of course, the source of the suggestion

for the title of this book. But it is not the text for the discussion. It will be a welcome relief when publishers return to the practice of giving books titles that correctly indicate their contents. The name of this book might lead one to expect a treatise on mental hygiene or on the popular aspects of psychiatry. This is not a prescription for curing psychasthenia.

The actual theme is the relation of faith and reason. It is a very old theme, as the author well knows. But it is also a recurrent theme, and a modern one which still demands an answer. In some respects the demand is more insistent than ever, as the author recognizes in his first chapter, "A Cry after Discernment."

Faith and reason either are in conflict or are in partnership. If they are in conflict, it may be expected that one will conquer the other. Should faith be the victor, the result is "fideism" in religion and "irrationalism" in theology. If reason triumphs, the consequence is "skepticism" in religion and "rationalism" in theology. Dr. Hazelton does not find any of these end-products attractive. Nor does he spend much time indicating why; he seems to feel that their unattractiveness seals their doom. Therefore he makes no effort, for example, to refute the Kierkegaardian criticisms of reason in theology.

If faith and reason are not in irreconcilable conflict, the other alternative—their partnership—must be chosen. There need be no further argument about it, no further discussion of "Why?" Instead, answers must be found for "How?" To these questions Dr. Hazelton gives his major attention.

No sooner is the definition of terms begun than the ancient rivalry reasserts itself, even in their blissful partnership. In doubtful matters, which shall give the decision—reason or faith? Is it possible to have a 50-50 partnership; or will one be the major partner and the other the minor? Dr. Hazelton does not hesitate to acknowledge faith as the senior partner, yet not in such a way as to give no consideration to the voice of the junior member of the firm. Indeed, faith has need of understanding.

The outcome of such a combination must also be considered. It may be a faith logically stated, systematized, and defended, whose content is derived from revelation, not from the discoveries of reason. Fully developed, this is scholasticism, in which reason is an instrument for dealing with the contents of faith. Or the outcome may be a reasonable faith, whose content as well as form has been shaped, at least to some degree, by reason. Not everything that claims to be revelation is genuine. Reason will aid in examining credentials, but reason still leads to faith. A third outcome is a Christian philosophy. Using both functions, the Christian arrives at understanding. Faith pursues understanding; it leads to knowledge. In fact, faith starts reason going in the right direction where attainment is possible.

Instead of finding these outcomes incompatible, this book takes the comprehensive view that all three have their place. Only the exclusive demands of a narrow logic will insist on accepting only one. All three aspects are to be found in Christian history as legitimate.

At all times faith must have a majority of the stock. There is some beautiful writing here on the primacy and function of faith. There is full recognition that faith gives us a contact with God that reason can never provide. The author gives earnest testimony to the intellectual values of a believing spirit. His descriptions of faith are the most heartwarming parts of the book. But faith as he sees it is not vacuum-packed; it always trails understanding with it. This is what the author understands by the "renewed mind."

According to the jacket, Dr. Hazelton, professor of Philosophy of Religion at Andover Newton Theological School, used the contents of this book for addresses before students and pastors. Hence the popular form. There is no index. Foot-

notes appear occasionally. Yet there is no lack of scholarship. Many insights are quoted from Augustine. All in all, this book is delightful reading.

Lutherans will wish that the author had carried his concept of faith a little farther. He sees it psychologically as the total act of reason and will. He views it philosophically as the key to a coherent world-view. Religiously it is dependence on God. But there is lacking a critical evangelical emphasis on faith as trust in Christ alone for salvation. Justification by faith never comes into full view. Protestants of our day will have to understand that principle more thoroughly if they are to understand the insistent pressures of secularism and Romanism.

W. D. Allbeck

Christianity and Civilization. Part I: Foundations. By Emil Brunner. New York: Charles Scribner's Sons, 1948. 172 pages. $2.50.

This volume consists of ten lectures delivered by the author at the University of St. Andrews in February and March, 1947. In his preface Brunner states that for many years he has been convinced that on the Protestant Church in particular rests the responsibility of giving an expression to the Christian doctrine of the foundations of our civilization. The underlying thesis of the lectures is the author's conviction that "only Christianity is capable of furnishing the basis of a civilization which can rightly be described as human." After an introductory lecture, setting forth the problem of a Christian civilization, nine specific problems effecting our civilization, are dealt with. These are: the problems of being or reality, truth, time, meaning, man in the universe, personality and humanity, justice, freedom, and creativity.

Culture and civilization—in reality one and the same—are described as "the sum of productions and productive forces by which human life transcends the animal or vital sphere of self-preservation of the species." These productive forces have their genesis in three different realms. The first is that of the natural factors of country, climate, and the possibilities of maintenance. The second comprises the physical and spiritual equipment of man, and the third is made up of spiritual presuppositions of a religious and ethical nature. It is by reason of the fact that man has departed from the Christian foundations, has not permitted the spiritual presuppositions to become the guiding principles of life, that our culture is not only in danger but has deteriorated and made possible the existence of such abnormalities as the totalitarian state. Brunner finds that present totalitarianism is but the natural consequence of previously existing philosophies—such as an idealistic humanism which, in turn, was replaced by a positivist philosophy of freedom. This, again, turned into a naturalistic philosophy, for which man was no more than a highly developed animal. The totalitarian revolutions were only the executors of this so-called positivist philosophy (p. 3). The present crisis is at bottom nothing but the consequence of the fact that the deepest foundation of our civilization, the Christian faith, has been shaken and in some quarters has even been shattered and annihilated (p. 4). In this the church has also been at fault. Much good has come from the church. Christian tradition has had much to do with the shaping of our democratic state forms, with the founding of educational and charitable institutions; but the church has also erred in that she has not at all times made a clear enough distinction between what the author calls "God-Truth" and "world-truths." In other words, the church has also "fettered the legitimate, scientific use of reason and stamped the world-picture of biblical antiquity with the authority of divine revelation" (p. 35).

There is hardly an important theological concept that is not touched on in this volume, and the author makes a number of fine observations in the style that we

are accustomed to expect from his pen. It is easily discernible that he has departed quite a distance from strict Barthianism—as could also be expected. He speaks of God as both transcendent and immanent, and human personality, created by God as it is, becomes the point of contact through which God can call man into fellowship with himself (p. 94).

It would obviously take us too far afield if we were to follow in greater detail the discussion and the arguments presented by the author in treating the various subjects he has taken up for consideration. In many instances we find ourselves in agreement with the author, but there are also some statements that we might well call into question. We believe that Brunner gives Kierkegaard a little more than his due when he states that "what Kierkegaard contributed to European thought was nothing but original Christianity and the Christian understanding of truth" (p. 35). The statement that "this present existence has no meaning and value of its own" (p. 57) needs a great deal of qualification if it is to be correctly understood.

We recommend this book most wholeheartedly. It is both informative and thought provoking, and a careful perusal of its contents will be highly rewarding.

C. G. CARLFELT

Christianity and Civilisation. Part II: Specific Problems. By Emil Brunner. New York: Charles Scribner's Sons, 1949. 147 pages. $2.50.

This is the second series of the Gifford Lectures given by Brunner at St. Andrews University in 1948. The first series constituted an attempt to work out a Christian philosophy of civilization and to describe and deal with the basic principles that underlie all civilization. In this series the author has set as his aim to give a Christian interpretation of some of the more important features of civilized life. In nine chapters he deals with specific problems, and in the concluding chapter we find a summary or a synthesis, setting forth what the author considers to be the Christian idea of civilization and culture. The specific areas of civilized life that are taken up for consideration are the following: Technics, Science, Tradition and Renewal, Education, Work, Art, Wealth, Social Customs and Law, and Power.

In his preface to the present volume Brunner states that he lays claim to no other scholarship than that of theologian or Christian thinker, "who has made up his mind to apply some of the basic Christian doctrines to some of the problems of civilization or culture." In reading this book, however, one gains the impression that the author is quite well at home within the areas he takes up for consideration, and he has some fine and pertinent things to say with reference to the subjects under discussion. In the nature of the case it might suffice to present the author's view as outlined in the closing chapter of the book, and while it is obvious that we cannot attempt a detailed analysis of the content of each chapter, we will, nevertheless, point out some significant things stated by the author under some of the separate headings he has taken up for discussion, hoping that this may also awaken a desire on the part of the reader to become more familiar with this important volume.

Today we find our civilization endangered by an unprecedented rise of technics, a development that is out of proportion with the progress made in other fields. In itself technics is not evil but can be used for evil purposes by men who are evil, and it has also been used as an instrument whereby secularized man, no longer believing in God or in eternal life, "wants to snatch as much of this world within his lifetime as he can" (p. 4). Technics has also aided in the ushering in of two phenomena that belong strictly to our time. These are the modern totalitarian state and our modern technical war industry. These, "like devilish monsters, rise from a progressively technified man-

kind" (p. 10). Brunner notes the various panaceas that have been proposed as a remedy for this situation but affirms that while these are not worthless in themselves they cannot create for us a new world, and that our only hope is that mankind will experience a basic conversion. "You cannot cure a demon-ridden technical world with moral postulates" (p. 15). Only the Christian faith has the power to unmask, to ban sin, and to overcome it. What is true of technics is true also of science. It cannot be merely of this world, and should not be used for selfish ends. True knowledge is at the same time natural and supernatural, for it is "the act in which something God made is grasped according to divine destiny" (p. 21). It is therefore in itself something holy and sacred. Thus understood, there is no contradiction between science and faith. Science can be free to investigate the nature that God has made, but theology must supply man with the answer to the question regarding his ultimate destiny.

The chapters on work and on wealth seem closely related to the topics already referred to. The author makes a clear distinction between the Aristotelian, the Marxian, and the Christian concepts of work. The idea of Aristotle is based on an anthropology which regards man as essentially spirit, imprisoned in a body. Consequently to work for the necessities of life is degrading to man. All free men should be exempt from this necessity and should lead a spiritual existence. The Marxian view, according to which the laborer becomes the "real man," is founded on the notion that man is essentially body, and "mind or spirit merely a concomitant by-product of the body, producing in its turn the so-called ideologies" (p. 61). In the presentation of the Christian view on the topic Brunner follows Luther in stating that all work is a divine service. The evaluation of work must be shifted from the "what" to the "why" and the "how" (p. 62). Work is not only a service of God, it is also a service to men, and everyone should fulfill his function in society for the common good. If this view obtained classes and castes would be abolished, but it does not follow that functional differentiations would thereby be removed. With respect to the realms of work and wealth, men have looked to the socialization of industry as the remedy which would banish all injustice in these fields. Again the author affirms that "a true solution can only come through a return to that conception of work which the gospel alone can give—the conception that work, whatever it may be, is the service of God and of the community and therefore the expression of man's dignity" (p. 69).

In the concluding chapter Brunner points out, and that rightly enough, that the world never has had a strictly Christian civilization. What has been called by that name has been a compromise between Christian and non-Christian elements. Man's spiritual impulses lead him to search for things beyond mere biological necessities, and thus to the establishment of culture. The character and nature of the culture that is thus established will depend entirely on the kind of spirit that is the moving power in man. To have a culture that would be truly Christian we must, according to the Gospel, seek first the kingdom of God. Now, the kingdom of God is not the same as human civilization, but neither would men, by seeking that kingdom, become alienated from temporal life but would, on that basis, be enabled to establish a culture where every aspect of life would be ennobled by its service to God and men.

Brunner knows full well that mankind now stands at the crossroads, that it is confronted with a decision of incomparable consequence, but he does not assume the role of a prophet, foretelling what that decision will be. He closes his book with these words: "All we can say is this: the decision *may* be made in the right sense, there is nothing impossible about it; but

whether it *will* be taken in the right sense, nobody can know. It is sufficient that everyone who sees it should do what is required of him" (p. 139).

In a few instances the meaning might have been more clear if the author had been more careful in the use of language. On page 133 there are two statements that seem quite contradictory. Speaking of the *agape* the author states first that man acquires it by faith but in the next instance he also points out that it must be received as a supernatural gift. The discussion of man's relation to God would need some clarification. It is not clear whether the author speaks of unregenerate man or of a believer when he says: "Our relation to God cannot be said to be 'not yet' good. From the point of view of faith it is clearly 'no more' good, that is, it is placed in the category of opposition or contradiction" (p. 37). If we hold with Paul that when we are justified by faith we have peace with God, then our relation to God must also be said to be "good" even if we are conscious of the fact that the believer is *simul justus et peccator.*

The problems dealt with in this book are both "timely" and important, and the author's approach is guided by Christian insight and by a practical common sense. The preacher of the Gospel will find much food for thought throughout the volume, and we recommend it very highly to the attention of our readers.

C. G. Carlfelt

The Philosophy of Civilization. By Albert Schweitzer. New York: Macmillan, 1945. 347 pages. $5.00.

This volume bears the words "First American Edition" but does not clearly state its relationship to other German and English appearances. The preface to Part I is dated February, 1923, and that to Part II, July 1923. In the same year Part I appeared in an English translation under the title *The Decay and Restoration of Civilization,* and Part II came out as *Civilization and Ethics.* These two parts now are presented in one volume under the general title indicated, which embraces two further contemplated parts, *The World-view of Reverence for Life,* and the *Civilized State.*

Until the whole work is completed a judgment on Schweitzer's philosophy is premature. Yet the tendency and content of that philosophy can be assumed to some degree from what has appeared. The life and ministry of this talented and consecrated personality have caught the imagination of this generation, and so much has been written about the man that he is already a familiar contemporary. Comparatively few, however, have probably read his own books, and still fewer have subjected those to objective analysis.

Such an analysis of this volume will reveal a keen critic of our civilization. Schweitzer indicts the age for unwillingness to think out a theory of life. "During more than a generation and a half we had proof enough and to spare that the theory which consists in the result of absence of theory is the most worthless of all, involving not only ruin to the spiritual life, but ruin universal" (52). The second part is a brilliant resume of the history of ethics, giving the author an opportunity to indicate where the hopeful points have been. Socrates, Jesus, the Stoics, Fuillée and Guyau, Fichte, and Nietzsche are among the greatest of the ethical leaders, though the East is not omitted. But the past shows defects in all. Most common is the attempt to relate ethics to a theory of the universe—to Schweitzer a fatal mistake, committed both in ancient nature philosophy and modern biology or economics. "The fatal fact that ethics cease to be ethics in proportion as they are brought into harmony with natural happenings, is fulfilled not only when ethics are developed from nature-philosophy but also when they are explained by biology" (225). Schweitzer believes that his formula of "reverence for life" for the first time acknowledges the independence of ethics over a world-view, and sets ethics

in a will-to-live which gives enthusiasm to effort though we have no assurance of its effect on the world.

Reluctantly one asks, What of Christian ethics? Years ago I laid down the same author's *The Quest of the Historical Jesus* with a feeling that that quest ended in a vague uncertainty as to what was found. I must admit to a similar discontent here. If Jesus gave a new basis to an effective ethics, it is not to be found in these pages. Rather Jesus is pictured as not much interested in this world, and his followers seek only a perfection for themselves ere a new world breaks upon them. Schweitzer claims more for his own discovery than he does for Jesus' insight into a world-affirming ethics. From a Christian point of view there is something nebulous about a reverence for life that fails to distinguish between the lives of men and nature and the life of the Son of Man. Probably the following volumes will give more attention to the place of Jesus. Else we shall have to say of Schweitzer, as he says of Nietzsche and Schopenhauer, that neither "lived in accordance with his view of life" (248). For we are constrained to believe that Jesus Christ occupies a greater place in the life and missionary career of Albert Schweitzer than appears in his philosophy of civilization. In the latter he has retreated from a world-view to a view of human nature as the ultimate ground of ethics. As Christians many of us believe that the one is as futile a foundation as the other, and that the ultimate reason for an ethical life is hid in reverence for him who not only is, but gives, life. In this volume man is led to seek for ethical springs of life, not in any new experience of God but in some discovery of new motives within himself.

CONRAD BERGENDOFF

Prisoners of Hope. By Herbert C. Alleman. Philadelphia: Muhlenberg Press, 1950. 109 pages. $1.50.

Fifteen brief meditations, on a variety of spiritual problems that may trouble the mature Christian as he contemplates the restrictive circumstances of his life, are here offered by the well-known professor (now emeritus) of Gettysburg Seminary. Speaking from the rich experience of many years of fruitful activity, and, more recently, of life in retirement due to advancing years and physical infirmities, he insists that no matter what our handicaps may be we are not doomed to despair. "Bonds such as these do not blight our life, impair its usefulness, or rob us of soul freedom. . . . Achievement is in the soul of man, and not in his circumstances." When God is with us, we are prisoners of hope! This cheerful outlook is maintained throughout the book to the very last page, where the significance of the "evening of life" as the antecedent of the dawn of the resurrection morn is shown.

Reading the book one is amazed at the vigor and freshness of mind revealed in these reflections of an octogenarian; his familiarity with contemporary literature; his ability to find apt and often striking illustrations; his skill in coining epigrammatic phrases and quotable sentences; his fine use of the Scriptures, especially of the Old Testament.

It is a good book, useful for any Christian as he approaches the time of his life so aptly described in Eccl. 12:1-7, as well as for the busy pastor who wishes to take time out occasionally for a few minutes to refresh his own parched soul with the waters of life.

P. H. BUEHRING

The Age and You. By Alvin N. Rogness. Minneapolis: Augsburg, 1949. 211 pages. $2.00.

Readers who know or have heard Pastor Rogness, pastor of Trinity Lutheran Church, Mason City, Iowa, will enjoy reading these thirty-nine radio talks given over station KGLO, Mason City, during 1947-48.

Each talk is based on a brief text and

develops a single thought with enough unity to justify the title given. Some of the talks show fine exegetical insight; none of them are dull. While all are centered in the Gospel, the applications are individual and varied, also taking into account that we are members of society. They are an attractive illustration of the truism that a really "practical" pastor continues to be a student of theology.

Busy preachers who are on the search for "ideas" will not be disappointed in this book.

A. J. ENGELBRECHT

The Ministry. Edited by J. Richard Spann. Nashville: Abingdon-Cokesbury Press, 1949. 208 pages. $2.00.

This book brings together the selected gems from many authors under the three general headings: The Minister's Prerequisites, The Minister's Work, and the Minister's Personal Life. While a volume of this kind will not always possess the logical correlation that it would have if one individual wrote the entire volume, it has in it such a wealth of practical and inspirational material that it ought to be a "must" on every pastor's reading list.

It would be impossible to lift from the various essays pertinent thoughts and excellent summaries of the most helpful type. Each selection builds up to a very definite conviction that the pastor is speaking from a rich heritage of experience and a very intimate knowledge of his subject. The reader is taken step by step through the pastor's qualifications, his call, his background, his preparation, his supreme task, his duty as a preacher, as a priest and comforter, as a counselor, as a religious educator, a leader of people and of program, as the director of public relations, and it considers the intimate relationships of a pastor's health, his ethics, his temptations, his study, his home, his higher compensation.

Three things stand out: One is that the individual authors are not attempting to prove something. They are giving carefully distilled observations of their experience and study. The second is that the editor has not interfered with the particular viewpoint and emphasis of the contributor, so that one feels the impact of various personalities and of different viewpoints very specifically expressed, and yet very thoroughly and carefully thought through. The third is that anyone desiring to make a self-analysis of his work in the ministry can here obtain a good mirror and a basis of appraisal for his day by day work as well as a great many ideas for the improvement and enrichment of his ministry.

The young man who is contemplating the ministry can certainly appreciate the pastor's responsibilities and opportunities by a reading of this volume. The essays do not primarily attempt to present the way of salvation or to outline solutions to all of the problems confronting the church, but they do certainly give an insight, from many windows, into the ministry, as the title of the book has indicated the purpose of the essays to be.

R. D. LECHLEITNER

The Gospel and Our World. By Georgia Harkness. Nashville: Abingdon-Cokesbury Press, 1949. 126 pages. $1.50.

This little book with so large a title grew from a lectureship at the Pacific School of Religion and reflects somewhat the environment of its origin in a pastoral conference.

It is a pleasant book written by a pleasant person but hardly touches the depths of that which is the matter with our world, nor the heights of the glory of that Gospel which is the power of God unto salvation.

Says the author in the Introduction: "I speak as an evangelical liberal, perhaps as a 'middle-of-the-roader' in theology." This frankness is to be commended in one dealing with the very heart of Christianity, but it awakens the question: In the middle from what boundaries on either side?

One glimpses an answer, though not too clearly, on p. 27: "Thus one group of Christians in propagating the gospel as evangel has propagated with it a theology which cannot stand up under scrutiny, while another group—not always, but too often—has lost the power of the evangel without which there is no true gospel."

Just what is intimated by the word Gospel in this book may be understood by contrasts drawn to 'liberal Protestantism' on page 43: "By the fundamentalist Protestant type we mean those churches which . . . defend as of vital importance certain creedal dogmas, notably the virgin birth, the blood atonement, the physical resurrection of Christ, and his visible second coming."

Frankly your reviewer is unable to call that *Gospel* which does not beseech men to be reconciled to God on the basis of Calvary's atonement, which does not invite men to believe the words from the Resurrected One's lips: "Thus it is written, and thus it behooved Christ to suffer and to rise from the dead the third day, and that repentance and remission of sins should be preached in his name among all nations."

This nice book has many good paragraphs, but the Gospel intimated therein is not the Gospel which will save our world.

T. F. Gullixson

The Gospel in Hymns. Background and Interpretation. By Albert Edward Bailey. New York: Charles Scribner's Sons, 1950. 577 pages, plus indexes. $6.00.

This is a most fascinating book. It is unique both in the method of the selection of hymns and in their presentation. Here Professor Bailey adds another triumph to his growing list of works designed to interpret the arts in the service of worship for the benefit of the common man. His "on the spot" studies in art have led the professor to cross the Altantic forty-nine times and to visit Palestine nineteen times.

The Gospel in Hymns brings us studies of the background and interpretation of 313 of the hymns most widely used in English-speaking churches. These hymns were chosen by comparing the treasures of hymnody found in ten very representative hymnals of America, England, and Canada. Hymns found in at least six of the ten books were used, and a few more were added for the sake of historical or hymnological completeness. The representative Lutheran hymnal used was the *Common Service Book.* While Professor Bailey presents the great hymns most commonly found in use in English-speaking churches, these hymns are not necessarily of English origin. In fact, the index of translated hymns shows eleven from the Greek, about thirty from the Latin, twenty-two from the German, and one from the Danish.

How shall one present such a selection of ecumenical hymnody? Here again Professor Bailey has done an outstanding job. He writes the story of the hymn as used in English churches, and weaves in the material concerning foreign hymns at that point at which they began to be used in English translation. The chapters are interestingly conceived and headed. Some of them are profusely illustrated. Each chapter is prefaced by a table of dates which places the leading secular events and the great hymn writers of that period into proper correlation. In the course of the chapter one receives a general orientation into the period; interesting information about the leading hymnists; and interpretations of their hymns still in popular use. Occasionally there is a section on the theology of a great writer.

With the eye of a true popularizer Professor Bailey selects those incidents and details of a man's life which make him stand out as an individual in the mind of the reader. In similar fashion he relates interesting things about the background and motive of many a hymn. In all Professor Bailey has done a marvelous piece of work which, within its restricted

circle, makes hymnology as fascinating to the layman as the last popular novel.

In looking through a book of such proportions, with so many historical tables, and so many thousands of dates and other references, one naturally wonders how accurate the whole attempt has turned out to be. Here one finds what one might anticipate: the historical tables are not always properly weighted from the point of view of a church historian, and the dates are not always correct. Presumably it is easy to confuse *3* and *5* in manuscript, and not even careful proof reading will catch all the slips. The work on the whole, however, seems reasonably accurate. It will be treasured, surely, by all who love the best hymns currently used in English worship.

ALBERT A. JAGNOW

Thine Forever. Edited by August G. Suechting. Columbus: The Wartburg Press, 1950. 383 pages. $1.75.

The sub-title of this book is "Daily Devotions Following Luther's Catechism." The final 112 pages include similar treatments of fifteen miscellaneous topics, the Seven Words from the Cross, etc. The dedication is "to the confirmed youth of America." The arrangement offers a page for each day of the calendar year, including Scripture text, meditation, and prayer related to parts of the Catechism and the other topics. More than three hundred writers collaborated in the preparation of the book.

While the plan follows the usual form of such devotional books, this one is unique in that it aims to help youth to "keep alive" catechetical instruction and to "stimulate loyalty to the Church and their Lord." It is definitely Lutheran but ecumenical, and uniformly good though varied because of authorship. The book originated in the felt need for a "suitable gift to the newly confirmed." This explains the connection with the Catechism and the selection and treatment of materials to meet the needs of catechumen and newly confirmed. The presentation is attractive and inspirational. Its use will aid greatly in the difficult work of catechetical instruction, and in retaining the interest and developing further the personal and congregational relationships of members of the church. Thus it offers to fill a large and pressing need in the work of pastors and congregation. It continues catechetical benefits.

M. L. STIREWALT

1949 Vacation Bible School Material. Edited by Arthur W. Gross. Third series. St. Louis: Concordia, 1949.

This third series of Vatican Bible School materials, like the previous series, consists of four workbooks with handicraft packets designed for use at the beginner, primary, junior, and senior levels. A separate manual provides much in the way of assistance for the teacher. Some of the material in the manual is repeated from the second series, but there is also some that is new. Again, as in the past, all four courses deal with similar subject matter, adjusted to the age groups: "God's Little Children," "Living as God's Children," "Walking with God," and "In God's Pathway."

JOHN A. KAUFMANN

A Remapping of the Bible World: Nelson's New Bible Maps. Edited by Herbert G. May and Chester C. McCown. New York: Thomas Nelson and Sons, 1949. 44 maps by Jerome S. Kates, Cartographer. $1.00.

A preliminary publication of outline maps to illustrate the Old Testament, Apocryphal, and New Testament books. It is apparently the publishers' intention to insert them in their editions of the Bible at convenient intervals, and later to provide an index and general maps in color. This inexpensive, paper bound edition is meantime very useful for students.

CHARLES M. COOPER

Women in the Old Testament. By Norah Lofts. New York: Macmillan, 1949. 178 pages. $2.50.

This book, which bears the sub-title "Twenty Psychological Portraits," consists of character sketches based upon the Old Testament account of individual women "who have nothing in common save their sex and the fact that their names or their stories happen to be included in what is one of the most magnificent pieces of history in the whole of literature" (ix f.). The individual portraits (Jotiphar's wife, Rahab, Delilah, and the Queen of Sheba each rate a portrait) give evidence of a fine novelistic imagination and good writing. The author, who has written several novels, makes no claim to interpreting the Old Testament, takes "imaginative leaps into the dark" (xi), and aims to interest "the connoisseur of a good story or of fine writing" (xi) in the Old Testament.

A. J. Engelbrecht

A Critical Study of Primitive Liturgies: Especially that of St. James. By K. N. Daniel. Tiruvalla, Travancore, South India: T. A. M. Press, 1949. Second ed., rev. and enlarged. 267 pages, illustrated. Rs. 8.

This essay in liturgics has come into the hands of an Old Testament professor, ostensibly because of its frequent citations of Syriac texts and its photostats of manuscript liturgies in the same language. There is nothing esoteric here, however, for the texts are all represented by adequate English translations.

At the same time, this investigation of a representative Eastern rite, whose eucharistic prayer, the author believes, was expanded in mediaeval times from an original, evangelical form, finds a naturally sympathetic reviewer in the undersigned. (See his essays on this subject in the August, 1948, Quarterly and *The Lutheran* of April 19, 1950.)

Mr. Daniel shows how Catholic (in the sense of mediaeval, whether Western or Eastern) is the regard for the sacramental elements as a species of sacrifice; how unevangelical is any offering of the sacrament as oblation to God; and how twisted is the typical Eastern type of epiklesis which seeks the inspiration of the holy sacrament rather than that of the worshipers or communicants. But it must be admitted that his reconstruction of the primitive "Jerusalem Liturgy of St. James" is in reality a construction, albeit on thoroughly evangelical and soundly historical lines, of what "should be taken as the real Jacobite Liturgy of to-day" (page 253). Yet this is not without interest and instruction for American Lutherans for whom a liturgical commission is presently seeking to construct the analagous formulary.

Charles M. Cooper

Diary of a Dean. St. Paul's, 1911-1934. By W. R. Inge. New York: Macmillan Company. 228 pages. $3.50.

Admirers of Dean Inge, who will be remembered for his studies in Plotinus and mysticism long after his witty observations on contemporary life are forgotten, will probably read this book with mixed feelings. The dean has here culled passages from the diaries written during his deanship and has furnished them with commentary. Here and there items are inserted from his wife's diaries, and these insertions are clearly indicated. But Dean Inge has not chosen to distinguish so clearly between the original entries in his diaries and the later commentary.

The "Gloomy Dean" defends his want of optimism by asserting, "I never predicted anything half so bad as what has come upon us." He confesses that his diaries abound "with petulant and almost profane lunges" against a multitude of persons, ideas, and practices. Many of these have been deleted here, but enough remain to shed light on Inge's unconventional opinions and judgments. Insofar as he can be classified at all, Inge was a British nationalist and Tory, a conserva-

tive in economics, an aristocrat of the old order, and an uncertain representative of the Broad Church party in the Anglican Church. But above all, he has been a gadfly whose opinions, freely offered, have been sometimes wise, sometimes foolish, always arresting. On American Prohibition: "I think cold water, with which the Psalmist says wild asses quench their thirst, is a poor beverage to offer to a human being." On the use of the Psalter in worship: "Many of the Psalms are either unintelligible in our translation or violently unchristian in tone." These samples will suggest that the diary sometimes makes interesting reading.

Scientific Autobiography and Other Papers. By Max Planck. Translated from the German by Frank Gaynor. New York: Philosophical Library, 1950. 192 pages. $3.75.

Max Planck, who gave physics a new term known as the Quantum Theory, died in October, 1947. The memorial address which stands as a preface to this volume was delivered in the Albani Church at Göttingen in the presence of distinguished representatives of universities and learned societies. At the conclusion of the address the speaker himself called the published essays in this volume by Planck a wreath placed by him on behalf of all Planck's pupils. It is therefore (though not so called) a memorial volume.

Five of Planck's essays are included. The first is an autobiography which shows the long and earnest search by which, in opposition to what is called "classical physics," Planck arrived at the Quantum Theory. This theory, originally advanced by Planck and since extended and confirmed, is that in the emission or absorption of energy by atoms or molecules, the process is not continuous but takes place by steps, each step being the emission or absorption of an amount of energy ($h\nu$) called the Quantum where h is Planck's constant and ν is the frequency associated with the atom or molecule. This and Einstein's Relativity, which are really complementary theories, have shaped theoretical physics up to date. Much in the essay is technical and yet it differs from much on the same subject in that the non-specialist can at least get some idea of what it is about.

In the "Meaning and Limits of Exact Science," the progress in science is briefly stated. Modern theories have been formulated by the scientific imagination and then proved by experiment. But they never reach to what is behind them—to foundations, as they are called. "As there is a material object behind every sensation, so there is a metaphysical reality behind human experience shown to be real" (p. 101). "The essential point is that the world of sensation is not the only world which may conceivably exist but that there still is another world" (102). "Exact science must not be permitted to cause anybody to underestimate the significance of this element of irrationality" (106). "He whom good fortune has permitted to cooperate in the erection of the edifice of exact science, will find his satisfaction with our great poet Goethe, in the knowledge that he has explored the explorable and quietly venerates the inexplorable" (120).

In the essay on "Causality in Physics" Planck points out that physicists now are split into two factions, one leaning to determinism, the other to indeterminism. His conclusion is that the law of causality is neither true nor false but is rather a signpost to help us find our bearings in a bewildering maze of occurrences.

For the reviewer, as also no doubt for readers of the QUARTERLY, chief interest centers on the last essay—"Religion and Natural Science." That interest is no doubt deepened because of what one hears so frequently—that natural science and religion are opposed to each other. It was *not* so for Planck. He stresses the importance of the subject in these words: "I will not appear too bold in discussing re-

ligious problems. This is a subject, the significance of which for our entire civilization is becoming progressively more manifest—and which will undoubtedly be of a decisive importance for the question as to the fate that awaits us" (152).

Planck admits that the "atheist" movement, which calls religion an arbitrary delusion invented by power-hungry priests, is eagerly taking advantage of the progress of scientific knowledge to support its ideology. His standpoint is not unlike that of Hegel, as is shown by his description of religion: "The holiness of an unfathomable deity" (as that of science) "is translated into the holiness of intelligible symbols" (161). Even so, the symbols point to realities — realities, however, which cannot be cleared up by logical conclusions but are a matter of faith. But that such faith is justified even by physics concurs in the belief (and makes its investigations accordingly) that there is purpose in the changes that physics discovers. Then also there is a constant that does not change behind all the changes that are discovered. Further, there is order in the universe. Every process in nature is subject to a universal law. The greatest wonder of all is the fact that the most adequate formulation of this law creates the impression in every unbiased mind that nature is ruled by a rational purposive will. Thus natural science exhibits a rational world order to which nature and mankind are subject. Both religion and natural science require a belief in God for their activities; to the former he is the starting point, to the latter the goal of every thought process. "Nowhere do we find a contradiction between religion and natural science. On the contrary we find a complete concordance in the very points of decisive importance" (186). The concluding sentence is worthy of special emphasis: "Religion and natural science are fighting a joint battle in an incessant, never-relaxing crusade against scepticism and against dogmatism, against disbelief and against superstition, and the rallying cry in this crusade has always been and always will be: *On to God.*"

Long ago it was said that the undevout astronomer is mad. In our day the physicists have taken the center of the stage. Planck may well make us add that the real physicist, too, must, if honest, be devout. The reading of the book may help to clear up not a few of the recondite facts of physics; if read to the end it will also fortify one's religious faith.

JOHN ABERLY

The New Renaissance of the Spirit. By Vincent A. McCrossen. New York: Philosophical Library, 1949. 252 pages. $3.00.

Professor McCrossen, of Marietta College, has written an analysis of the contemporary historical situation from the point of view of political Roman Catholicism. Deeply influenced by Sorokin (who is conspicuous by his absence in the footnotes) and his claim that history develops according to a definite pattern in which ideational, idealistic, and sensate periods follow one another, the author asserts, not too originally, that our sensate age is drawing to an end and that a new period of the spirit is bound to follow. But while Sorokin and Toynbee are careful not to commit themselves in regard to the exact shape of things to come, Professor McCrossen rushes in with predictions which would shock a Broadway columnist. "In the society that is dawning," he says, "the common good will be supreme." "The order of the new world will be a common good under God" (p. 6). "We are ankle-deep in our new Renaissance. By the end of the century we shall be in it up to the knees, whether we like it or not" (p. 10).

This new world will be patterned after "the greatest spiritual culture of all, the Christian medieval period." "Man needs to be brought back into the graces and the wisdom of the spiritual Middle Ages and gain again a proper perspective of truth, reality and God" (p. 24). Under the leadership of men like "the recent

popes, Dostojevski, Berdyajev, Sorokin, Baudelaire, Rimbaud, Peguy, Gilson, Claudel, Maritain, DeGaulle [sic], Newman, Belloc, Chesterton, Dawson, Sheen, Hutchins [sic], Koestler [sic], Fr. Keller, Werfel, Borchardt" we will forget the sensate heroes like "Solon, Pliny, Cicero, Newton, Bach [sic], Hannibal, Caesar, Euclid, Lincoln [sic], Rembrandt" (pp. 18 and 83).

The book is written to teach us that we must cooperate with God to bring about a new Romance Renaissance. "God needs us to help Him. He needs our cooperation" (p. 245).

Perhaps it is significant that the book lacks an *imprimatur,* though it is dedicated "Ad Mariam Mediatricem" and the author expresses his thanks to the Archbishop of Cincinnati and the Knights of Columbus for their encouragement. Perhaps the *censor librorum* felt that anybody who would censor Bach and Lincoln while approving would-be dictator De Gaulle and the Freudian religiosity of Claudel had gone too far. Be that as it may, the significance of the book lies in the fact that it shows clearly the inability of so many Roman Catholics to see the essential differences between the Christian Gospel and Greek pagan thought.

McCrossen accepts whole-heartedly the entire cyclical view of history. He asserts that "transition follows transition, spiritual yields to sensate and sensate to spiritual"; and the new Christian Renaissance which he so confidently prophesies is part of this cyclical movement of history. The Christian Gospel is not God's answer to man's confusion but part of the eternal human confusion itself (pp. 133, 144). The Christian view of history, which expects salvation from God and does not consider history itself a redemptive process, is not even approximated.

Similarly, the differences between the religions of men and the revelation of Christ is obscured. McCrossen claims that there is only a difference in degree and externals between the medieval Christian world-view, the world-view of the Hebrew prophets, and the world-view of Homer, Hesiod, and Aeschylus. The Greek concept of tragedy and fate as expressed in Sophocles' King Oedipus is for him identical with the Christian concept of God's justice. He says, "Retribution in the Greek drama is justified easily by Christian philosophy. . . . It is from the moment of this realized guilt that Oedipus could be just as completely a Christian play as a Greek one" (p. 28). He justifies even the theology of Homer, describing it as essentially similar to Christianity, though he should have remembered that even patriotic Greeks such as Xenophanes and Plato questioned the immorality of Homer's gods (p. 20).

All this shows again that Roman Catholic thought is such a thorough amalgamation of Greek and Christian ideas that honest and sincere Roman Catholics to this day have difficulty telling where Christianity ends and paganism begins.

GEORGE W. FORELL

Books Received

For the information of its readers and in acknowledgment to the publishers, THE LUTHERAN QUARTERLY publishes the following list of books received. More extended notice will be given to as many of them as space permits.

Grant, Frederick C., *Christ's Victory and Ours. A Book for Good Friday and Easter.* New York: Macmillan Company, 1950. 85 pages. $2.00.

Romoser, Harold W., *Christ's "No!" A Series of Lenten Sermons.* St. Louis: Concordia Publishing House, 1950. Paper, 77 pages. $1.00.

Ferre, Nels F. S., *Christianity and Society.* New York: Harper and Brothers, 1950. 280 pages. $3.75.

Bosley, Harold A., *A Firm Faith for Today.* New York: Harper and Brothers, 1950. 283 pages. $3.00.

Bailey, Albert E., *The Gospel in Hymns: Backgrounds and Interpretations.* New York: Charles Scribner's Sons, 1950. 600 pages. $6.00.

Harner, Nevin C., *I Believe. A Christian Faith for Youth.* Philadelphia: Christian Education Press, 1950. 127 pages. $1.75.

Wallace, Paul A. W., *The Muhlenbergs of Pennsylvania.* Philadelphia: University of Pennsylvania Press, 1950. 358 pages. $4.00.

Geiseman, O. A., *Old Truths for a New Day. Sermons for the Church Year.* 2 vols. St. Louis: Concordia Publishing House, 1949, 1950. 237, 253 pages. $2.50 each.

Allport, Gordon W., *The Individual and His Religion. A Psychological Interpretation.* New York: Macmillan Company, 1950. 147 pages. $2.50.

Daniel, K. N., *A Critical Study of Primitive Liturgics, Especially That of St. James.* Second, revised edition. Tiruvalla, S. India: T. A. M. Press, 1949. 267 pages. Rs. 8.

Wilder, Amos N., *Eschatology and Ethics in the Teaching of Jesus.* Revised edition. New York: Harper and Brothers, 1950. 223 pages. $2.50.

Richardson, Alan, *The Gospel and Modern Thought.* New York: Oxford University Press, 1950. 210 pages. $2.00.

Nixon, Justin W., *Responsible Christianity, Leaven of a Free Society.* New York: Harper and Brothers, 1950. 190 pages. $2.50.

Ramsdell, Edward T., *The Christian Perspective.* Nashville: Abingdon-Cokesbury Press, 1950. 218 pages. $2.50.

Schweitzer, Albert, *The Mystery of the Kingdom of God. The Secret of Jesus' Messiahship and Passion.* Translated by Walter Lowrie. New York: Macmillan Company, 1950. 174 pages. $3.00.

Wohlin, Margit, *Död och levande moral.* Stockholm: Sv. Kristliga Studentrörelses Bokförlag, 1950. 162 pages. S. Kr. 4:75.

Christian Paulsen, *Children's Tales from Norway.* Translated from the Norwegian by Russell A. Peterson. Boston: Meador Publishing Company, 1950. 70 pages. $1.50.

Knox, John, *Chapters in a Life of Paul.* Nashville: Abingdon-Cokesbury Press, 1950. 168 pages. $2.50.

Warfield, Benjamin B., *The Person and Work of Christ.* Philadelphia: Presbyterian and Reformed Publishing Company, 1950. 575 pages. $4.50.

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